Mazdaznan

Health and Breath Culture

DR. O. Z. HA'NISH.

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and the extract. Sift together all dry ingredients, except the spices, add them alternately with the milk to the first mixture, and beat well. Take out one-half of the mixture and add spices to it. Then put the plain and the spiced batter into the greased cake pan in alternating tablespoonfuls and bake in moderate oven (350 degrees F.) for forty-five minutes.

⅛ Teaspoon Salt · 1 Tablespoon Cream (Canned or fresh)

Combine all ingredients and mix thoroughly. Spread on warm cake and decorate with pistachio nuts or candied cherries. This recipe makes enough for one layer.

3 Eggs · 2½ Teaspoons Baking Powder · 1¾ Cups Flour
1 Teaspoon Desired Extract · ¾ Cup Sugar

ALMOND ICING

MAZDAZNAN HEALTH AND BREATH CULTURE

BY

Dr. Otoman Zar-Adusht Ha'nish.

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FOREWORD.

SINCE our repeated re-print of HEALTH AND BREATH CULTURE we have been approached with the request to give a few pointers to those who are not in a position to avail themselves of the Six Months' Course given by the Centres. We are only too happy to do so, since the edition of 1902 was intended for pupils who studied with us or our graduates. As will be remembered by reading the Preface to the first edition it was never our intention to write books, neither do we care to do so now. We prefer to expound *The Only Great and Inimitable Philosophy of Life—Mazdaznan*, orally. Only upon urgent request from pupils, who found Mazdaznan being plagiarised by recognised literateurs and the press in general, have we submitted to frame up some lessons as taught in the regular courses.

Ever since the return of Anquetil du Perron from Surat, India, to France in 1762, Mazdaznan has been plagiarised for the aggrandisement of individuals and schools, and there is hardly a system throughout the civilised world that has not benefited from its wonderful teachings, yet giving no credit to the source, but using its sacred names for commercial purposes, knowing only too well their magic effects, as in—*Mazda Light.*

The Rev. Dr. Otoman Zar-Adusht Ha'nish was the first to declare the source of rational inspiration after Swedenborg, Voltaire, Kant, Spinoza, Renan, Schopenhauer, Max Müller, Dr. Hæckel, Prof. Jackson and many others, too numerous to mention, have for some reasons ignored the source of learning, although they have used copiously the material coming from such an " unpopular " source. But enough of this.

Let it be remembered that there are people in this world who have love for humanity at their hearts, and who are so happily situated that they need not worry for the morrow. Having tested for themselves the golden maxim that " Self-preservation is the first law of Nature " the Good Spirit lead them to the discovery of the " Elixir of Life " as you are being led to it right now. .

It is folly to withhold knowledge, understanding and wisdom from our kind. We are to make the way unto Progress straight that many more of us may enjoy the inexhaustible storehouse of Nature, since knowledge of Nature is Power ; knowledge of God is Life.

Man is so constituted that no limit can be set to his possibilities. But he is not free to develop his higher nature because of the suggestions to which he has fallen prey, and by which he is still influenced, and because the real source of information is no longer known to him. "God has made man perfect, but man has made unto himself many inventions."

Man has to gather his information from two sources—Inspiration and Revelation. In this way alone can he reach Polarisation and Realisation. Let us never forget that as a product of the Earth and Heaven we are the only ones of all creation who not only think deductively, but who have power to convey our thought unto others by word and demonstrate it through deed. Still, no matter how much we may acquaint ourselves with mental laws, we must never dare to forget our elementary nature, but always keep before us the picture of the long-lived cypress which with the advance of growth into upper air correspondingly casts roots into the depth of the earth to keep its balance, and therefore becomes well seasoned, and even though cut up into lumber, it outlasts all other wood—almost breathing immortality.

Keep your physical balanced evenly with the mental and bear in mind that he alone who controls both brain and muscle gains all that life can possibly offer.

Keeping up the following simple instructions for just one month will suffice to prove to you that all we need is to prepare our nature, cultivate the elementary conditions, and the fruits of the spirit are sure to follow.

Demonstrations need no proof, they are stubborn Facts. There are thousands upon thousands who have learned to demonstrate. We do not have to print and reprint their testimonials, as we object to hypnotic spells, persuasion and influence; that may do for the weak- and shallow-minded; we prefer to point the way unto truth and life to those who need not be carried all the way.

"God helps those who help themselves." Be a man; be a real woman. The gestative period of savagery is past; civilisation has carried us through our childhood days of dependency; the liberty bell unto the Fatherhood of God is ringing in our ears; be a man; rally around the Banner of Peace; for in Peace we shall prosper.

Ever ready to assist and counsel unto the very last,

We remain, in the interest of your welfare,

REV. DR. OTOMAN ZAR-ADUSHT HA'NISH.

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MAZDAZNAN HEALTH AND BREATH CULTURE.

PRELUDE LESSON.

OUR object is self-mastery; to master all the attributes of being—body, mind, soul and spirit. To do this we must begin at the bottom and work upwards, starting with the lowest and ascending to the highest; it must be done step by step, mastering each step as we progress. Then our development will be certain and continuous. We cannot realise what this life in its fullest sense means to us until our bodies are prepared to manifest that life. Our first consideration then shall be to master this body in its entirety, and we shall find in the teachings of Mazdaznan all the instructions that are necessary for us to accomplish this end. For this reason we must understand and master all the organic functions of this body. The most important of these functions and the very first to be considered is the process of breathing. We do not inhale sufficiently to vitalise the body nor do we exhale sufficiently to empty the lungs of the carbonaceous and other gaseous substances remaining in the lung tissues because of incomplete exhalations.

As an introductory step Mazdaznan offers the formula of "Assurance, or Ahura's Prayer," which, when uttered on the breath, i.e., on one single exhalation, assures oxygenation and purification of the blood, increased circulation and rhythmic heart action.

ASSURANCE, OR AHURA'S PRAYER.

Our Father who art in Peace,
Intoned be Thy Name;
Thy realm arise;
Thy will incarnate upon the earth as in heaven.
This day impart Thy Word
And remember not our offences
That we may forget those who offend us.
Through temptation guide us
And from error deliver us. Be it so.

When the formula "Realisation," is spoken on the breath, thoughtfully and meditatively as an exercise, three to five times a day, purification of the nerves follows and with it power of mind over matter.

REALISATION.

Open, O thou world sustaining Sun,
The entrance unto Truth, hidden by the vase of dazzling light.
Soften the radiation of Thy illuminating splendours
That I may behold Thy true being.
From the unreal lead me on to the real
And unveil the magic illusions of the phenomenal words
That I may see the path unto Realisation. Amen.

For mental tranquility and physical relaxation the formula "Contemplation" may be used as an exercise to be spoken on the breath. At first two or four lines may be spoken on one exhalation and as the breath capacity increases, the whole formula may be spoken on a single exhalation.

CONTEMPLATION.

Remember that in body thine a God is dwelling there;
Thy Temple from polution free let it forever be.

Offend thou not thy God in thee, indulging in man's lusts;
Moreover, if tormenting self thou groanest foolishly.

God has descended just to see the world with eyes of thine,
Then breathe on Him with senses pure, the Breath of Sacrifice.

It's He in thee that sees, feels, thinks and speaks by day and night;
Be thus in all thou dost see, feel, think, speak—divinely bright.

For the eradication of organic disorders of the body relative to deficient porous action the formula of "Restoration" is to be spoken on the breath and repeated from nine to forty-five times in succession, according to the extent of karmic conditions. To be most effective it should be said nine times on nine successive exhalations, i.e., on nine full breaths successively, without stopping to take shorter breaths in between. Now take one or more minutes for a period of ordinary breathing; then say the prayer eight times on eight successive breaths, then seven times, six times, five times, four times, thrice, twice, and finally only once, making a total of forty-five times, and alternating each period of prayer with a short interval for ordinary breathing and greater relaxation.

When finished, porous activity will have been established, in which condition we find one of nature's greatest means of throwing off disease tendencies and continuing healthful conditions.

RESTORATION.

By the five inflictions imposed upon Thee, Thou most holy Zarathushtra,
I invoke the leaves of healing from the realms of Mazda,
To instil through the power of holy spells, patience from
Thy crown of thorns,
Thy chastised body,
The nailprints of Thy hands,
The woundprints of Thy feet
And Thy bleeding side,
That purity may come to my heart and blood unto perfect health of the skin and the body,
And thus witness as a Zaota the pure religion of Mazda. Amen.

From the Mazdaznan Confession we quote the following formula or prayer to be "thrice spoken distinctly and with the presence of mind fixed upon the meaning of every word; the prayer that heals the body and assures tranquility to the mind; the prayer that gives solace to the soul and whispers to the spirit peace; the prayer breathed in tuneful measure with fervour, zeal and the spirit of assurance, on one single expiration:"

"May Mazda be rejoiced and His Associates continue to be victorious. May obstinacy in this home be destroyed through the virtue of obedience, discord by peace, avarice by generosity, vanity by wisdom, false witness by truthfulness, that the Immortals may long bless it with good maintenance and friendly help; never the splendour of prosperity or progeny be distinguished, that we may shine with purity and see Thee face to face, O Mazda, attaining attributes leading unto worlds without end. May peace come to one and all, and may there be given to this country purity, dominion, profit, majesty and splendour. This is my wish. Be it so."

The man mentally engaged should see to it that his lungs are thoroughly emptied every hour that he may breathe in with benefit a few full breaths. The man manually employed should make it a religious practice to breathe out a prayer of the length of Ahura's Prayer, commonly called the Lord's Prayer, upon one single exhalation and to do so three times in succession every three hours during the waking state or whenever showing signs of fatigue. Those who entertain scruples regarding the Lord's Prayer may select two or more quatrains of Omar Khayyam's

Rubaiyat or such aphorisms as are to one's liking. Even counting numerically may be employed, counting as far as possible on one exhalation.

The patets or prayers given in this lesson are graduated in length to suit the various breath capacities and they are the very best means of preparing the body to receive the greatest benefits from the breathing exercises that follow in subsequent lessons. They are unique and valuable as they enable the individual to thoroughly empty the lungs without strain to any part of the body. As the breath capacity increases, the patets may be said as many times as possible on one exhalation and when the breath capacity has increased sufficiently the invocations that precede each of the following lessons will supply an unlimited scope for the exercise of breath capacity. A little systematic and intelligent practice will show great results in increasing breath capacity and lung activity.

In order to derive the greatest benefit in speaking these prayers on the breath and to make the fullest use of the breath capacity certain directions should be observed. THE POSITION OF THE BODY IS MOST IMPORTANT, NOT ONLY IN SAYING THESE PATETS BUT IN TAKING ALL OF THE BREATHING EXERCISES THAT ARE OUTLINED IN THIS AND SUBSEQUENT LESSONS. Whether sitting or standing, the trunk of the body should be held absolutely erect. Do not lean against anything. The body is to be entirely relaxed except the muscles used to hold the body in position and even the muscles so used are not to be strained or uncomfortable. The abdomen is to be slightly drawn in and controlled. Keep the shoulders back in their natural position. Raising the shoulders during the inhalation does not increase the breath capacity and it denotes tension on the part of the individual. Raise the chest upward and outward as far as possible during the inhalation and keep the chest raised even during the exhalation. On no account allow the chest to droop while breathing out. The lungs should be perfectly free to move independently within the chest cavity. In most people improper breathing has caused the lungs to form adhesions to the bony framework of the chest. This condition can and will be eliminated by religiously observing the breathing exercises herein outlined. In beginning the patets and exercises the diaphragm will move

to a certain extent, but as the adhesions to the walls of the chest cavity are overcome, the upper lobes of the lungs develop and the diaphragm moves no more.

The mind should entertain and follow the thought expressed by the words and emphasis is to be employed in certain parts. As each prayer is for a particular purpose, a different rhythm is to be followed in each case. For this reason competent oral instruction is most desirable and this is also true of the succeeding lessons. To conserve the breath it will be advantageous to centre the attention of the mind upon that part of the heart where the blood vessels connect with the lungs. If the breath capacity is insufficient to speak the complete prayer on one breath it is advisable not to open the lips wider than is necessary to pronounce the words distinctly. If the breath seems to have become almost exhausted before the prayer is finished, press the lips firmly together, and you will be able to proceed with ease. In this way you will be able to "pray without ceasing," i.e., to say your prayers on one single exhalation without stopping to take another breath before you have finished your prayer. Prayers used in this manner will not only benefit your spiritual nature but body and mind will profit as well.

Breath is the underlying principle of life, and the rhythm in the inspiration and expiration, with the intervening retentment and arrestment, determines the development of mind and body. To the extent that one suffers discomfort, ache, pain, disease—to that extent there will be found insufficient dynamic action in the expiration. Carbonaceous and other gaseous accumulations not only interfere with the oxygenation of the blood but also effect it through deposits made by effete, morbid, acrid and other matter. In cases of physical discomfort or disease we use the "Yima Exercise" which brings immediate relief and arrests pain and disease. We do not claim for it the eradication of disease, but all trouble will be arrested until other natural means can be employed. A few trials will convince one of the efficacy of this exercise.

MAZDAZNAN YIMA EXERCISE.

First of all relax every part of your body, whether standing, sitting, or lying down. Keep your chest out; hold muscles in check. Exhale slowly; do not move the chest. Empty the lungs to the utmost. As soon as it seems you cannot empty the lungs any more—arrest all further

action. Do not move; keep your mind on the state of inaction and either count mentally to eighteen or more, or think a prayer Now inhale through the nostrils fully, but with ease, and immediately empty the lungs as before, arresting all action for eighteen or more seconds and proceed as before for two or more times. Four times in all will suffice, although after a few hours the exercise may have to be repeated. Hot water applications to parts affected may eliminate the trouble altogether, if taken together with the Yima Exercise. In some cases iced water is used for application.

To the extent that the mind suffers or lacks power to utilise its latent forces or to control one's talents for good, it indicates that the inspiration is too low and the dynamics lack the power required to keep the mind in tune with harmonic laws governing the individual. When depressed, downhearted, disappointed, irritable or void of thought, when mentally overtaxed, the only means that will prove a panacea to set mind and heart at ease will be found in the use of

MAZDAZNAN AIRYAMA EXERCISE.

Relax all muscles and throw out your chest. Inhale through nostrils slowly but fully; always attempt to inhale a little more after you think you have filled your lungs completely. Now retain the breath and arrest all action and count mentally to eighteen or more, or think a prayer; then exhale slowly but completely, and immediately inhale as before, taking care not to move the once expanded muscles of the chest; retain the breath again for eighteen or more seconds and thereafter exhale. This exercise should be taken three to five times just before sitting down to study or taking up mental work. Do not take this exercise immediately after a meal.

After some tests and attention paid to postures, particularly keeping the chest in place and the chest muscles in check, the student will readily understand the difference between chest expansion and lung capacity; the latter being our aim so as to give freedom to dynamic development and eliminate all adhesions of the lungs to the bony framework of the chest. It will be readily seen that by training certain governing factors of our mechanical organism a certain physical and mental speed may be attained that will assure to the man of the hour all he aims for in this life. Let us then take up the further study and practice of Mazdaznan Health and Breath Culture confident that he who takes advantage of all God-given powers must win here, now and forever.

INTRODUCTORY LECTURE.

SALUTATION.

In the Name of Friendship for the Furtherance of Common Sense and Reason. Greeting.

BEFORE beginning the Study of HEALTH AND BREATH CULTURE we shall be pleased if our pupils acquaint themselves with a few facts so essential for the attainment of results from so vast a Study as that of HEALTH AND BREATH. Above all things let us always remember that Study is one thing and Practice is another. Study precedes Practice. As the Study, so the Practice. If the Study is feasible, reasonable and logical, then the Practice will be followed with equal results most satisfactory to the earnest Student.

Although living in the Eternal Now, we are nevertheless aware of the fact that Time is precious and Life is short. Besides, the demands made upon us in this Age of Reason are most strenuous and the "Survival of the Fittest" no longer applies to Men of Muscle but to the *Man of Nerve and Brain.* It is the schoolboy only who with some pride still measures the lumps in his muscles as the old time phrenologist would feel the bumps upon the victim's cranium. Men in the daily walks of life must show their Brain and prove their Nerve. Since the discovery of Forces in Nature and their utility in the Field of Labour, we have found ourselves forced by the Spirit of the Times to call out the latent powers within so as to cope successfully with the conditions about us and reap our just share, due us from the use of our God-given Talents.

Since this is an age of Brain and Nerve it becomes necessary to discover ways and means of supplying such a needful demand. Many have been the methods proposed to meet this timely demand, but like many other experiments in the field of inventions they

had to be set aside to make room for more natural methods, unearthing, if possible, the archives of ancient civilizations, that we may learn the secrets of their culture, since with all our modern sciences and appliances we would hardly dare to undertake the building of Pyramids, a Sphynx, a Coliseum, a Labyrinth, a Babel, a Canal crossing the Sahara Desert and the thousand and one more startling things that have been discovered of late, as hailing from the days of antiquity.

We continue to ask ourselves, how did men like Socrates, Herodotus, Pythagoras, Appolonius, Confucius, and thousands of others gain the colossal mental and other powers displayed by them? If their attainments were due to scholastic or academic studies, then we should outvie them by far, owing to the undeniable fact that our educational facilities put all pedagogic struggles of the past to shame, to say nothing of the libraries, art and other museums now at our command, of which the ancients no more dreamed than of our Mazda lights.

Then how did knowledge and power come to man in the past? Through the same channels as it comes to man to-day; some are born that way, to others it comes, while most of us have to work if attain we would. Still, in every case attainment comes by—*Inspiration.* To some it comes unconsciously, others tumble to it, as it were, while the rest of us have to acquire everything we would desire, inch by inch, figuratively speaking.

Men who study with us the Science of Life as disclosed in MAZDAZNAN HEALTH AND BREATH CULTURE are men of integrity, ambition and achievements. They know that life is short and time exceedingly precious. In fact, the higher the advance in civilisation, the more specialisation in the field of labour, all the higher the price of labour and consequently the higher the cost of living. To keep in step with the spirit of the times and enjoy the golden fruit of civilisation we need higher culture, which in turn requires a sound body and a sound mind to insure successful application. In MAZDAZNAN HEALTH AND BREATH CULTURE we do not claim to offer anything astoundingly new but the way in which it is taught and practiced assures most beneficial results almost from the start. It has been demonstrated in tens of thousands of cases that MAZDAZNAN is applicable to all the temperaments among the Aryan type.

All we ask of our students and pupils is a fair test and the application of common sense during the time of practice and exercise. Before taking up the following Twelve Lessons of Rhythmic Breathing and Gymnastic Regime we would ask our pupils to observe a few Rules :

Do not Practice Rhythmic Breathing until you have learned to empty the lungs to the utmost, without the slightest effort.

To empty the lungs successfully and without effort ; relax the muscles of the jaw, the neck, the chest, the abdomen and the limbs, following the process of relaxation from part to part, with your mind, breathing out slowly at the same time.

All exercises, irrespective of the beneficial results to be obtained, should last THREE MINUTES ONLY.

Outbreathing Exercises should be taken three to five times a day by every person, to insure good circulation.

Take exercise every morning and evening in a lying position ; forenoon and afternoon in a standing position ; and at noon take the sitting position.

To raise one's vibrations and interest it is well to speak sentences ON ONE BREATH until a number of sentences to the length of the Lord's Prayer can be spoken " without ceasing," which means without gasping for breath.

To illustrate the subject we shall suggest the following formulas :

Inhale through nostrils for four seconds and upon one exhalation, and speak slowly :

Open, O Thou World-sustaining Sun, the Entrance unto Truth, hidden by the Vase of dazzling Light ;

Again inhale for four seconds and breathe out the following sentence upon one exhalation, as before :

Soften the Radiation of Thy Illuminating Splendours, that I may behold Thy true Being.

Again inhale through nostrils, as before, for four seconds, and breathe out the following sentence, speaking slowly, or, if preferred, breathing out with parted lips, bearing in mind the sentence or sentences :

From the Unreal lead me on to the Real and unveil the magic Illusions of the phenomenal worlds that I may see the Path unto Realisation.

For change of rhythm the following may be used in the same manner as above, but above all things, relax the muscles and keep the chest up high, never moving a muscle of the chest, while exhaling :

Our Father who art in Peace, Intoned be Thy Name,
Thy Realm arise ; Thy will incarnate upon the earth
as in heaven.

Inhale through the nostrils for four seconds and exhale with parted lips the following :

This day impart Thy Word, And remember not our offences
That we may forget those who offend us.
Through temptation guide us. And from error deliver us.

The above formulas, or any others one may select should be spoken three times in succession, allowing about three minutes. Such out-breathing exercises may be indulged in while at work or taking a walk.

For the benefit of those who, owing to misunderstanding, abhor anything suggesting the slightest religious scruples, we offer the following stanzas from the Rubaiyat :

The dewdrop cried : "How far I'm from the sea !"
The ocean laughed : "What simpleton thou be !
We are all one ; in common we are gods ;
A dot alone divideth thee from me."*

To insect small the wise cannot impart
The Breath of Life once it to thence depart.
All claims in magic, that some lips would make,
By wiser lore and sense are set athwart.

The golden lights within world's ether bright
Moved on, and on they'll move reflecting light,
While in this world we for a time appear,
To disappear at morning with the night.

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*A Dot, below or above a letter determines the sense of a word or a sentence in which it is to be used ; whether literal or spiritual.

Neither the Saints nor Sages of the past,
Nor those yet forth to come unto the last,
Nor what is writ in books or said of them,
Do God reveal to man or prove him lost.

After a few days' exercise it is possible to speak a stanza of the Rubaiyat or the Lord's Prayer on one single exhalation. Once we have gained control over the muscles of the chest, keeping same in check during the time of inhalation and exhalation, it is well to observe more strictly our common daily hygienic and routine measures, as follows :

BEFORE RETIRING :

Make it a habit to stand in water (hot or cold according to season or temperament) just enough to cover both feet, (running water preferred) while with a Turkish towel the body is to be rubbed all over most rigorously and quickly ; all the procedure is to last no longer than THREE MINUTES.

Dry your feet now and dry them quickly ; rub them with your hands until the skin feels velvety and warm. Seesaw between the toes ; pull every toe ; polish every toe-nail. Do not spend any more time on manipulations than THREE MINUTES.

Attend to the face and neck by " creaming " them thoroughly and rub off gently with a towel of a very soft texture. Spend no more time than THREE MINUTES.

Attend to the scalp by combing the hair with a tortoise-shell comb and brush it with military brushes ; rub the scalp with the finger-tips. Using Eucalyptus oil on the finger-tips occasionally, alternated with salted brandy, will be found stimulating to the scalp and hair. Do not occupy more time for scalp treatment than THREE MINUTES.

Now give the teeth a scrub and rinse the mouth with five drops of Oil of Eucalyptus to one tumblerful of hot water.

" Cream " your hands ; manicure your finger-nails and retire, taking the most comfortable position, and in such a way that the chest remains well-raised so as to insure deep-breathing, leaving it to the sub-conscious mind to guide the rhythmic breath even through the hours of sleep.

With all the above, physical or mental exercises may be taken, not only to save time, but to encourage concentration.

TEN TO FIFTEEN MINUTES spent in this way with one's self every night before retiring will repay us in more than a thousand ways, eventually assuring immunity.

To allow the air to circulate in one's room is very commendable, be it summer or winter; hot or cold; but on foggy, wet, rainy nights it is well to have only the lower sash of the window open and that only a trifle; while upon arising care should be taken never to slip into wet clothes. All clothes should be warm and dry, particularly in a cold or damp hot climate.

IRREGULARITIES:

All irregularities of an *Alvine* or *Renal* nature should be attended to and corrected before retiring for the night. Negligence to do so will revenge itself through the increase of organisms, germs, bacilli, microbes, fungi, fibroids and other disease-breeding and disease-feeding zooids. It is by far more sensible, wiser and more scientific *to prevent all suggestions to disease*, than to contract physical and mental disasters and thereafter spend a life-time in scheming ways and means for the cure of evils.

There should be on the average *Two Alvine and Six Renal Calls a day.* In a normal state they are practically odourless.

IMPROVING AND CORRECTING ALVINE CALLS.

Improve Alvine calls by anointing the anus with true, sweet Almond oil, massaging and dilating the parts by natural means. Do not use any mechanical means; these are only resorted to in extreme cases of emergency, and even then, the new method of colon flushing should be used.

In case of tenderness, soreness, hemorrhoids and other rectal troubles massage parts thoroughly with plenty of sweet Almond oil and thereafter inject equal parts to the amount of a tablespoonful of Almond oil and Oil of Tar.

It is well to take to the seat in French fashion and encourage the call with hot water applications to the anus, in some cases alternating with cold water. After an evacuation touch up the anus with hot water and annoint the parts with Almond oil. This will quicken the sphincter muscle and aid greatly in overcoming nervous troubles. Nearly one half of our ailments are due to impingements upon the nerves in the anus, the sphincter muscle and the rectum. Remove the cause and the effect ceases.

All the above means are assisting nature ; still to assure regular habits it is well to correct one's diet. Eat more fresh fruits in the morning, more vegetable salads for lunch or dinner. If you must have cracker or white flour stuffs eat Jewish unleavened bread. You will thrive on bran bread, unfermented whole meal bread, gluten bread, Swedish bread and raw cracked or rolled wheat ; using for a drink sweet milk, sour milk junket and bran tea. The most stubborn cases of chronic constipation and nervousness are cured in this way.

Live within the range of the products of the seasons ; partake of the products of other climes, on an empty stomach ; use from one to two ounces of oil a day, according to requirements and season.

IMPROVING THE RENAL STATE.

Cleanliness is paramount to good health and regular habits ward off disease. Still, to assist Nature unto higher attainments it is necessary to correct errors wherever they may be found. Mental derangements, irritability, meanness, nervousness, stubbornness, forgetfulness, passion, and many more undesirable traits arise from channels connecting either side of the bladder, the impingements upon corresponding nerves calling other organs into sympathy.

The Hindu has a habit of drawing water up the urethra ; the Arab sprinkles himself with dust, perhaps on account of the alkaline found in sand-dust. Savages and animals resort to many more crude methods that are shocking to the finer nerves of the civilised man.

Thanks to Progress and to the guidance of the Spirit of the Times we can heat our water and make hot water applications to the pelvis, the groins, and the vital parts in general. Application, massage and injections of small quantities of camphorated Almond oil or mentholated Petrolatum have been found most beneficial, while for disinfecting purposes the Australian Oil of Eucalyptus or a solution of three prisms of Permanganate of Potash in a tumblerful of water are still considered best. One and all can be used externally, for injection, or internally.

Proper soaps, too, aid greatly in the keeping up of good health. All vegetable oil soaps have more or less virtue.

In cases due to errors we would not recommend sitz-baths, as their excessive use leads to mental derangements, pulmonary and

catarrhal troubles, tuberculous and kindred affectations, according to temperament. Gentle dilations, plenty of hot soap suds, Permanganate of Potash, Almond and Garlic oils, will be found most essential in effecting a cure; a Nebuchadnezzarian diet making things equal.

IN THE MORNING:

Upon awakening stretch one limb at a time, then all together, at the same time breathing out completely.

Either take a quick hot bath, a cold plunge or placing the feet in cold or hot water, proceed to rub off the body with cold water or slap the body with a towel dipped in cold water, or rub with a Turkish towel alone. (Methods should differ with temperaments and seasons). In Catarrhal troubles the two latter methods are advised, promoting final cure. Add every movement possible. The room should be free from draught.

Rinse the mouth thoroughly with three to four prisms of Permanganate of Potash to a tumblerful of luke-warm water, alternating from time to time with three drops of Oil of Camphor, Oil of Sassafras, Thyme, Sage, Vermouth, of course in a tumblerful of hot water, and occasionally the last mouthful may be swallowed where there are stomach and intestinal troubles.

The teeth should now be scrubbed with any good paste and polished with charcoal. Where the teeth show signs of decay they should be attended to by a conscientious dentist even if the fee be a trifle higher; teeth should never be trifled with nor experimented upon.

Attend to the hair and lastly to face, neck and hands. As to the face, the treatments differ. Some textures hold their own best by first applying hot water and thereafter cold; others improve by free use of Almond Oil followed by thorough rubbing and the use of a well-perfumed cold cream. It is well though to give the face a good " icing " once a week. To do the " icing " take a small silken bag four by five inches and fill it with a teacupful of chipped ice, mixed with a teaspoonful of salt; move the bag slowly over all the parts of face and neck and until the flesh feels firm. Now apply a little cold cream or Almond meal. This treatment will also be found very effective right after shaving.

It should not be necessary for us to refer to the wearing apparel, but it may be well to be reminded, that irrespective of the hurry

we may be in, the underwear and footwear should be fresh and clean every morning, besides being dry, warm and slightly scented. The upper garments too must be dry, warm and dustless. This will be particularly appreciated in a damp climate or during the wet season. Much depends upon the porous action and general circulation, both of which may be greatly improved by frequent change of stockings, preventing cold and catarrh ; and the latter can be eliminated by simply following the above instructions.

BREAKFAST :

Whether following mental pursuits or engaged in manual labour it is best to eat lightly for breakfast. More good and sound work is done on a practically empty stomach. In case of restlessness during sleep, and a loathesome and tired feeling in the morning it is best to resort to a cathartic rather than to eating a hearty breakfast. The normal man will thrive best on citrus fruit juices, fresh and baked fruits, slightly toasted rolled wheat and rolled oats, slow-toasted bread with milk or cream ; occasionally a poached egg, if in season ; French drip coffee with plenty of heated cream ; tea with lemon juice and rum ; and cocoa or chocolate made with milk.

Cereals should never be cooked ; eat them with fruits, almonds, pine nuts, or sweet cream.

Take your time eating ; partake of food with thanksgiving and consideration in heart and mind ; relish every morsel by masticating food and drink. If annoyed with dyspeptic notions take a pinch or two of willow bark charcoal, or take a teaspoonful of lemon juice. Rinse the mouth thereafter, place a fresh mint leaf on your tongue and go out into the whirlpool of the world, coping with the conditions of the day, as a means of sharpening your wits.

FORENOON :

The forenoon should prove the time of man's greatest activity, and it will where the stomach makes smaller demands upon the circulatory system, the latter becoming engaged in supplying brain and nerve.

Five hours of work on a light stomach are equal to eight hours, interspersed with meals. Take for an example the foreigner with his five to seven meals a day.

Take joy in your labour as the equivalent will be gauged according to circumstances. There is no loss—all is gain. And whenever in the least dubious remember and breathe out upon one breath the words of the Rubaiyat :

Predestination, paradise and hell
I sought to find beyond the skies, pell-mell,
When to me spoke the still small Voice † : "My friend,
In thee dwell fortune, paradise and hell.

LUNCH-TIME :

The wise man will still his hunger only, at such a time. And he will do that with cooling, refreshing, invigorating, substantial, sun-kissed foods.

The man who eats what he calls a square meal, washing it down with a large quantity of liquids, may feel "happy" in the region of the abdominal corporation, but he is no longer fit to do justice to his manual duties, nor is he of benefit to the concern to which he has offered his mental attributes. The greatest blunders are made upon a full, crowded stomach.

It is well to devote ten minutes to breath and body gymnastics, eat a light salad, a small dish of cracked wheat and take a walk.

AFTERNOON

Will prove equally as productive as the forenoon, especially if attention is paid to emptying the lungs thoroughly every hour or two.

Afternoon is generally given to a critical spirit, especially where the lunch lies heavy in the stomach and the liver and bile turn sluggish, while the lungs are overcharged with carbon.

Attend to your task and duty most conscientiously, and whenever the slightest irritation suggests itself, simply breathe out a prayer or upon one exhalation recite with the Rubaiyat :

Waste not thy life in letters of dispute,
Argument is death to the Voice of Truth,
Of Creeds and of Beliefs debate with none,
It widens out the breach unto defeat.

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† STILL SMALL VOICE : THE VOICE plays a great part in Oriental Philosophies ; it is called : A wise friend ; Voice of wisdom ; The inner voice, etc.

DINNER,

Also known as Supper, should be our principal and only real full course meal. The time should be set between five and seven o'clock, and not later.

In case of exhaustion, fatigue or overwork it is best to take a hot bath upon arriving home; add to the tubful of water two tablespoonfuls of washing soda. After a quick bath, put on fresh clothes, and you will relish your dinner, however simple the number of dishes. The appetite will be excellent; while food eaten in a happy mood will be readily assimilated.

After a good, wholesome dinner, no task will be too great, no distance too far to attend a lecture, the theatre, or to spend an evening in the company of friends, never speaking of one's business, but rather being all eyes and ears, to get pointers.

Should at any time the conditions of the day grow upon one's mind until the following lines of the Rubaiyat suggest themselves:

The rich all offices have bought and hold
That life's sole joy lies in the law and gold.
No longer do they think their brothers bold,
Unless they titles gain and mammon hold.

Remember, such was the case eight hundred years ago. To-day we have *power to create new* offices, positions, business, professions, etc. We are still in the swaddling clothes of inventions. There is plenty and to spare.

STUDY AND PRACTICE

The following Twelve Lessons in HEALTH AND BREATH CULTURE in the same Mazdaznan spirit as imparted by the author and you too will join the Army of Successful Men, adding to the Society of Man talent and ability.

Do not say you are too young or too old to learn new tricks.

Every other day read your lesson for at least a week, before taking up the next lesson, and daily take up the exercise for a week before adding the next exercise, yet in no case take Breathing Exercises (even though you take four to six different positions) for more than TEN MINUTES within the course of four hours, and Body Exercises should not be indulged in for more than TWENTY MINUTES within the course of six hours.

The first six exercises will serve as a daily talisman and should be habitually indulged in after three months of study and practice.

All other exercises are the means towards polarisation of body and mind, and should be practiced religiously for three months, retaining thereafter only such positions as may be discovered most expedient to one's temperament.

Having tested and put to the test every one of the exercises for over forty years, comparing them with other systems we and tens of thousands of pupils with pleasure testify that Mazdaznan Health and Breath stands unsurpassed,

With showers of Blessings,

OTOMAN, PRINCE OF ADUSHT.

INVOCATION.

O Bliss Divine, Thou that roamest throughout Zarvan Akarana,
Essence of Life,
Bearer of Light,
Who enkindlest the fire of Love and nourishest Wisdom in the hearts of all mankind,
Thou alone art the goal,
Thy name be ever intoned.
May Thy Light forever manifest through the realms of existence.
As it is real within the bosom of Thy incomprehensible centre,
The Will of Thy Being shall ever arise within our thought,
That our actions may ever conform to Thy design.
We are pleased to partake of the bread of heaven daily,
And our desires shall ever be concentrated upon the grandeur of self-reliance.
Against darkness let the light of Thy divine consciousness reflect, that we may feel its presence within our being,
For Thy promise is, that upon paths of delight and pleasure we shall wander throughout all life cycles.
Unto Thee we acknowledge power, glory, radiance, beauty, sublimity, and life divine, even unto Eternity.
Thus be it in the name of Om and Na,
And unto this end let all things prosper.

FIRST LECTURE.

SALUTATION.

In the name of the Supreme, who dwelleth in the hearts of all mankind, and in all things animate and inanimate, Salutation and Greeting.

AS we are existing in a sense world, depending upon the condition of the senses for our knowledge of the objective, it is perfectly proper that we exercise the power of our senses to the degree most beneficial for our welfare. It is here on this sense plane that we find that if one or more of our senses are defective in any degree in the execution of their various offices, we lack the comprehension of things dependent upon them. It is very important, for this reason, that we correct all such defects, and it lies within our power to do so.

We hold that man has twelve senses, seven of which—Seeing, Hearing, Smelling, Tasting, Touching, Feeling, and Intuition—are commonly known. The five intermediate senses—Transmission of Ideas, Telepathy, Spiritual Discernment, Clear-sight, and Realisation—are less known, although we often come in contact with some one who enjoys the development, to a certain degree, of one or more of these higher senses, which we sometimes mistake for an extraordinary or supernatural gift, when in reality it is only the cropping out of a sense yet little understood. The perfection of a being, or its instrument, necessarily depends upon the degree of the evolution of the twelve senses. The development thereof depends directly upon :

The accumulation of Ga-Llama, the centralising life principle.

The capacity or power of Breath.

The generation of electric force through the expanded action of the ganglia of the nervous system.

The regulation of the circulation of the blood through the perfect action of the lungs.

The rhythmical distribution of the blood throughout the body by the heart.

The equalised development of the brain cells.

The awakening of thought power through the shusumna, or the spinal cord.

The expansion of magnetic circles through the vibratory actions of the sympathetic nerve centres or kundalini.

The perfect assimilation of food after thorough digestion.

The purification of the body through its own action.

The generation of life fluids through the life-preserving functions.

The conservation of energies, and the consciousness of the ALL in existence.

While taking into consideration all the important points regarding this sublime and wonderful study of the Breath, we shall also take up means whereby we can be aided in the establishment of perfect conditions in our bodily functions so as to enjoy life to its fullest extent. Every system has its methods for enabling its adherents to gain the greatest possible results, and in the Mazdaznan Philosophy we are taught certain postures as a means to an end. These rules and regulations are not the productions of modern times, and so do not necessitate experiment. They have been tested and tried in all ages, by kindred peoples, under various conditions, in all zones, and have *proved* by their results all for which they are intended. These exercises are a means to an end, the same as the knife and fork we use when partaking of our food. Breathings, and the positions in which we take them, serve as a means of gaining bliss unutterable. He who already enjoys a certain degree of light gets more light, and he who lacks knowledge comes to an understanding of the truth.

We ask nothing of our friends and students, no sacrifice, no humiliation—only resolution. With resolution you must concentrate upon the work before you, and the more you concentrate with determination of mind, faithful in the observation of the instructions given, religiously adhering to the duties involved, the more benefit you will receive, and the greater will be the gain resulting from these concentration exercises—greater than you at first anticipated.

When weary and tired from the worry and troubles of a burdened existence, you throw your body into a state of relaxation and breathe out, " My God, I am tired of this world and its burdens," and with the next indrawn breath you drink in a volume of sweet air, gently sighing, " I am All in All," and you immediately feel

relief in your fainting heart. Hope is renewed—you feel once more revived, restored to a nobler consciousness of your being. Again you have strength to take up the battle of life, and the longer you breathe in this state of relaxation, the more you feel that after all life is worth living. No doubt you have experienced this for yourself at various times.

There are times when we feel like giving up, and then again times when we feel encouraged, and this encouragement is due to the inspiration received while in a state of relaxation, although we have not been conscious of it. Nature herself puts us into that condition, or we could not keep up with our experiences. If we are giving out, we must also take in, to replenish the fountains of life. The man who keeps cool and remains self-centred, whatever may befall him, is the man who naturally breathes fuller, deeper, more rhythmically and regularly. It comes natural to him, because he was conceived under more favourable Breath currents, although the mother was unconscious of it. The man who breathes rapidly loses his head, as it were, and being under constant tension, fails in the pursuits of life. He constantly finds fault with the conditions and environments of the times, without stopping for a moment to realise that man is the creator of his own success or failure.

If your breathing capacity is very small and your ailments many, you must remember that it will be necessary for you to pay more attention to fuller breathing, besides doing the exercises given in this course, as the exercises are a means toward the attainment of *higher developments*. When it pains you to take long, full breaths, you prove thereby the lack of lung development, and often during the day you will have to make a point of breathing more fully, and even such physical breathing cannot be done properly unless you allow your body to be perfectly free from all pressure. The garments must be loose, very loose, so that the chest and diaphragm can easily expand to their utmost, while the abdomen inflates of its own accord. Use no effort, no strain. Breathe out first, then breathe in fully and regularly as you feel able to do so. Breathe when walking or sitting, when you eat or drink, when you work or play—breathe, breathe, breathe. The more you breathe, the better for your physical conditions, the sooner you will normalise the circulation of the blood, and the more thorough will be its oxygenation. You will purify the blood and give the system an opportunity of bringing into action organs

with farther-reaching powers, thus removing effete matter and sluggish conditions, and the continuation of proper and deeper breathing will remove all distressing feelings. Be persistent; take a few minutes of ordinary breathing at least every hour of the day and thus gradually accustom your system to deeper inhalations. Muscular chest expansion alone does not prove large Breath capacity. The freedom and ease with which Breath is taken insures its depth.

Physical culture without the observation of proper breathing during the various motions and positions is of no material value, for although you develop certain muscles, which development is done at the expense of other portions of the body, it is necessary that you continue these physical exercises, or the body will drop back again into its former condition. The same is true of massage. Unless you keep it up, the results are not permanent. Continuous breathing will not only keep the blood in proper circulation, but will also act upon the muscles by means of the nervous system, upon which the strength of the muscles depends, and it will keep them in their proper places, ready with the required power for intended actions and results. The athlete, in spite of all his muscular development, has complicated organic troubles, and is neither the brainiest nor the best example of endurance. It is not the strength of muscles alone that raises weights and performs feats of endurance, but the life force that has been imparted to them through the power of Breath. The trouble in this world lies not in the world itself, in its objective existence, but in us as we in our own fancies create and perpetuate its reflex-existence.

We love to flee to the mountains because of the freer action with which we unite our forces with those of Mother Nature, who draws us alluringly to her bosom. We love to wander by the river side, there in perfect solitude to draw into our starving nature the sweet breezes of life-giving air currents. We love to stand by the seashore and gaze over the calm or troubled waters of the deep, and enjoy the playing of the winds about us. And how deeply we breathe this refreshing air, as if it were the best of sparkling wine! But it is not necessary for us to wander far and wide to find this wonderful restorer. The same power is in our immediate vicinity, if we but know how to attract it to us. It is to this end that the call of the Blessed One becomes more intelligent to our ears: "Come and take of this water of life freely, and he who heareth,

come." Why linger, why stay? That which thou seekest is near thee. The golden age of which poets sang is NOW; the paradise of which prophets spoke is HERE; the mysteries of life that puzzled philosophers in all ages past are SOLVED; the kingdom of peace and joy, where sickness, sin, sorrow, poverty, inharmony, separation, and war are meaningless, that kingdom for which saviours have bled and died, has at last been REALISED. You are not to *believe* this only, for belief alone will drag you down to the depths of perdition; whereas the consciousness of life, and the realisation and solution of the problem of life which gives life eternal, depends upon *knowledge*, and "This is life eternal, to KNOW God."

This subject of Breath is too serious, too important, to be treated superficially. We shall make it our object to define every step thereof in a manner comprehensive even to a child, for a study is of no consequence unless it can be made plain. Then why waste time in the learning of definitions and tasks when the understanding of the problem of life is dependent upon the development of one's *own* comprehensive powers and abilities?

A perfectly tuned musical instrument will send forth perfect tones. The operator may not understand the multiplicity of the tones or the number required to make the music harmonious, but if the keys themselves are properly tuned he can always learn to operate them—some sooner than others—but they all *can* learn. The melodies are all in the operator, as the sounds are all in the instrument, and if both can be united into harmonious action, the result will be perfect, divine. There is but *one* harmony, as there is but *one* sound. All tones emerge from, and merge into, the basic sound. Harmony is music, yet music may not all be harmonious. The instrument may be perfect, and hold all that constitutes all variations of sound or tone, but if one or two of the keys are out of tune or do not possess the tone for which they have been designed, the melodies expressed upon that instrument by the operator will be inharmonious. What must be done, then? Blame the operator, the melodies, compositions, improvisations, the manufacturer or maker of the instrument, or the material of which the instrument is composed? Certainly not. Just tune up the keys, and all will be well.

There are things we can intrust to others. There are those who can do certain things with as much accuracy as if we did them ourselves. There is one thing we *cannot* intrust to the care

of others, and that is the Temple of The Living God. A good Baby Grand piano may be purchased for one hundred and twenty guineas, an Æolian for one hundred and fifty guineas, and when you are tired of either you can exchange it for something else or buy another. The money required for such luxuries may be obtained by work, and work may be had by creating it. This instrument of ours was not made by hands, and in case it is inharmonious in action, cannot be adjusted or repaired by man with his limited knowledge. God alone has the wisdom and power to do all things, and that God is individualised in YOU. There is no teacher great enough to ADVISE us, no instructor experienced enough to GUIDE us, no physician learned enough to AID us.

This instrument of ours, this body, is the most complicated and most delicate of mechanisms, and no one can be intrusted with it but the one to whom it belongs. Since it is your body, it is for you to become acquainted with its operations. Anatomy, the geography of the body, gives no knowledge of the body other than the terms by which to designate the parts. The study of science will not put your body aright. It must be tuned up by yourself, that harmony may be expressed through it. But how? What is to be done? Breathe. Breathe into your being that which constitutes life. Breathe Ga-Llama, the centralising life principle which is the essence of your being, the principle in which you live, move and have your existence.

Ga-Llama, the inspiration of sages, adepts, philosophers, saviours!

Ga-Llama, the invigorator, inspirer, promulgator, restorer, redeemer!

Ga-Llama, which opens the portals of the mind and sends forth the light of wisdom which gives life eternal.

With every indrawn breath, be conscious of yourself, of Ga-Llama which builds up the tissues of a collective existence. It is within you basically; around you externally. Thoughtlessly you breathe it out into the universe; thoughtfully you draw it into the individual. This water of life is the Breath, the spirit, the essence of life, without which there is no knowledge of your being or existence. To enable you to partake of Ga-Llama, you must necessarily attract it unto you as you would attract God if you desire to be in His presence. Without this innermost desire to

attract it, you never receive it, although it is ever near, and you have the basic principle of the same within the bosom of your being. You are unconscious of it because you are not recognising its presence. You know and feel its presence only when you concentrate upon it and feel the desire of attaining it. You have felt its magic touch faintly in the past, but knew not perhaps whence it came, nor what it meant.

The comprehension of all things, whether they be of a religious nature, philosophic, scientific, or otherwise, depends upon the understanding or the degree of development of brain functions, which reveals a corresponding sense condition. The first thing you owe to yourself is to tune up the instrument, the body, by such means as will insure immediate results beneficial to your being.

Before we take up exercises as taught by the Mazdaznan system for the attainment of higher attributes corresponding with the Supreme in Space, Time and Causation, or the Zarvan Akarana of the philosophy, we must learn to pay some attention to our material breath or breathing, regulating the same to the degree necessary to normalise the condition of the blood.

If suffering from colds, catarrh, lung affections, general debility and nervousness, take a cold water sponge bath or a wet towel rub every morning, all over the body. Then take a large bath towel and dry the skin thoroughly, allowing no moisture to remain on the skin. Rub quickly and vigorously and then finish rubbing the skin with your own hands, until the skin feels smooth, velvety and oily. Dress your feet with silk, fine linen, or very fine muslin cloths and then put your stockings on over the cloths. Before expanding the lungs, go out in the early morning, or ventilate your room thoroughly, always remembering that even during the cold season you are to keep your bed-room window partly open, but your bed placed so that no draught strikes your body. Stand perfectly erect, with head thrown well back, the chest raised and thrown forward, while the shoulder blades are held back and down, with hands open as if ready to grasp objects too low for them to reach. Keep the muscles of the face perfectly relaxed and your mouth closed.

Inhale the air through the nostrils only. Inhale as long as you possibly can, but without effort, or any strain on any part of

the body. When feeling any distress in the sides or the chest itself, remember that it is the result of insufficient relaxation. Just correct the position of your chest and set the spinal column more erect, its weight resting on the end of the column, with knees a trifle bent. After having filled the lungs to their utmost capacity, raise up your arms in a circular motion, and as high up as you can with ease, at the same time move your tongue as if masticating, smack your lips, and swallow the saliva which has accumulated in the mouth. Just before exhaling, bring your arms down and throwing them behind, begin to exhale slowly. Empty your lungs as much as possible and repeat this exercise seven or more times. Once having gone through this exercise perfectly, you will gladly make it a point to follow it regularly, for the benefits derived from it will be beyond even your most sanguine expectations.

Try to avoid the eating of breakfast. If needs be, eat a little fruit or drink some Barley Wisdom or any other grain drink that you happen to like, although you are to get rid of the disease called appetite as quickly as possible if you desire to get well and keep well. First work for several hours before eating anything and you will be the better for it. Make it a point to become busy as soon as you arise and do not sit down to rest until you have been on your feet for at least two hours, and after having been busily engaged here and there in pursuits exercising the body. Always keep busy doing something. Let your work be of use, irrespective as to its financial results or personal gain. When not engaged in manual labour, attend to the cultivation of the mind. Take walks in the open air and keep your eyes and ears open to everything with which your senses come in contact. Weigh everything coming under your observation carefully and thoughtfully. Do not jump at conclusions, but think, reflect and become wise. Above all things, do not allow yourself to be given to criticism or to criticise, as all such symptoms are the effects of a deep-rooted disease. Never enter into controversy, whatever the nature of the subject, whether economic, political, philosophic, scientific, social or religious. Inviting discussion or being carried away by it shows a drifting condition and a position of uncertainty, resulting in disaster and untold troubles to mind, body, soul and spirit. Remain self-centred, and endeavour to have a happy feeling and a cheerful disposition by singing or humming a tune or whistling some melody which you like.

While at work keep your mind upon the thing before you and do not allow your mind to drift about. Keep your attention concentrated. Put into your work the noblest, purest and best ideas, thereby reflecting upon yourself what is your just reward. However busily engaged, stop for a few moments out of every hour to empty your lungs and to take a few well-drawn breaths. It will help you on your way, and place your organs in a position for better action. However impure the air itself may be, do not forget that as long as you will direct your organic action you will be able to convert even the stagnant air to healthfulness, as action itself plays the more important part in breathing, all else being additional. We shall in this wise gradually perceive the need of more rhythmic breathing and take up Breath Culture more seriously, thereby entering a field which unfolds to us a realm of thought heretofore entirely unknown to our minds and yet within our beings, merely awaiting its opportunities to unfold. We are now ready to take up our first exercise with the object in view of establishing the Individual Breath.

Yet before taking up the exercise proper, it will be well to state that the work is not to be likened to what is called physical culture, although the latter has taken from it certain positions and material, but lacks the most important part of it all—concentration and the application of Breath power corresponding with the position taken. Physical culture is good in its own place, and would that you all were placed in a position where you could exercise your unused muscles with a good saw over a block of wood for a few hours each day. Sickness would not then be known among those loaded down with riches. Physical culture is for that unfortunate class of people. Athletics are good for those whose occupations are confining, and who have not sufficient opportunity of moving about. But something more is needed to cover the whole ground, whereby all may receive equal benefits from the performance of this work. You are to breathe, and concentrate upon Breath, thus keeping your mind functions steadied.

It has been stated that you have twelve senses, and that upon the degree to which these senses are developed, your knowledge depends. The sense of sight plays a very important part in the formation of ideas and judgment. According to the appearance of a thing to the sense of vision, you arrive at conclusions. It is but

reasonable to presume that a defective sight is lacking in its comprehension of things objective to the degree of sight lacking.

"Clearsight" is your invocation; that you may see clearly is your prayer: not a prayer of words, but of action through the promptings of the spirit. The following exercise then is to perfect the sense of sight so as to enable you to discern truth from error, light from darkness, wealth from poverty. Perhaps you think you can discern the latter, although you may not the former. Don't allow unbalanced brain functions to get the better of you. It is a matter of false conception, misconstruction, wrong imagination, illusion, that the one rolling in wealth is the one to be envied. It is misery to him, he is a slave to it, he is the poorest of the poor. But this will be shown more fully later on. As you get clearer sight, you will know it all for yourselves. Now to work, for time is precious, and life in form existence is short, even at four hundred and seventy-five years, which is the promise to all living within this cycle, which is the shortest one of all, because of its rapidity in action, it being the day of judgment, and were it not that by the mercy of the Hidden One in all things the Time has been shortened, existence of manifestation would cease to perpetuate.

Wonderful things are to be told you, things that will cause even the wisest to marvel, who, according to the scriptures, will be made fools through their own folly, while those who keep apace with Time will be wise; for unto them all things will be made plain through their own acquired ability, because they choose to follow when they hear the Voice (the basic principle of sound), which is the manifestation of their being.

EXERCISE ONE.

Take a seat upon a chair, with feet resting firmly upon the floor. Sit as far back in the chair as your body will allow without your shoulders touching the back of the chair. Throw out your chest, raising it just a trifle, at the same time drawing in the abdominal region. Shoulders are thrown gently back and drooping just a little; hands resting upon lower limbs, elbows touching the hip bone, thumbs thrown out in form of a V, fingers drawn out without directly touching each other. Feet are separated, toes about five to seven inches apart, heels only one or two inches, thus forming the letter V.

Lips are closed, teeth separated, tongue resting upon lower part of mouth, tip of tongue touching lower teeth and gently curved under, and perfectly flattened and relaxed. Chin is drawn in sufficiently to show an independent air. The whole position is perfectly erect, with all the muscles relaxed, but spinal column firm. The position must be so taken that the back of the body is always turned toward the light.

Select some object of a dull nature which will have no tendency to suggest or induce drifting thought currents. A farthing may be chosen if desired. Place the object four to seven feet from you in a position level with your eyes. Look at it steadily, but do not allow the eyelids to droop. In this position you will notice that ideas of a drifting nature no longer have a hold upon your mind, and you are in the right position to concentrate, for the whole secret of success in the unfoldment of knowledge lies in the ability to concentrate. If the chair proves too high, place a book under the feet that they may be raised to the desired position. If the chair proves too low, place a book on the seat of the chair and sit upon it. As soon as the correct position is determined, everything is in readiness to proceed.

Empty the lungs, first by exhaling all the air you possibly can with perfect ease, but use no effort or strain. Everything in this work is to be done easily, gracefully and with perfect tranquility. Now inhale through the nostrils only, slowly, gently, fully, and with perfect rhythm for seven seconds. Begin by filling the upper lobes of the lungs as much as the position taken will allow naturally and without effort, then the remainder of the respiratory organs even to the utmost. In the exhalation observe the same rule, controlling the action of the lungs so as to prevent spasms, unevenness, or rapidity—all must be done in perfect waves and circles.

While inhaling this Breath of life, with eyes steadily centred upon the object before you, concentrate your mind functions upon the Breath itself, following the current of Breath mentally as it enters the nostrils, along the air tubes into the lungs, and as it expands the chest and diaphragmatic region. Then as you exhale follow the reverse current.

During this process of breathing think of Ga-Llama, the centralising life principle, convinced in your own mind that it is for the purpose of building up cellular tissues throughout the entire system, thereby insuring a foundation for the regenerative or child life. Breathe with the knowledge that Breath is the life principle, and that the object of breathing is to reach perfect consciousness. The exercise alone without the concentration, will only partly do the work, and the result will be according. The concentration without the exercise will only assure mental gratification for the time being, but will not produce results of a lasting nature.

To be clear upon this subject before entering upon the execution of the exercise given, it will be well to understand that breathing is for the purpose of keeping the blood in circulation. The office of the heart is simply to distribute the blood, but its purification and circulation is left to the action of the lungs. The physical breath simply retains the oxygen necessary for the purification of the blood, thus relieving it of carbon and aiding in the furtherance of circulation. When the body, the physical manifestation, meets with any obstacles, it is principally because of the inactivity of the respiratory organs, and breathing must be resorted to as the only true means of relief.

In systematic, concentrated breathing, you not only breathe in oxygen for the purification and furtherence of the circulation of the blood, but you also take into your being Ga-Llama, the centralising life principle, although unconscious of it because of the inability to discover its presence by the aid of any instrument. Like the atomic theory, which has never been proved, Ga-Llama serves as a term to explain the inexplicable. Yet Ga-Llama is a reality, because its existence can be proven by mental perception, spiritual understanding and the senses.

Ga-Llama is not a new term. It has been used to designate the life principle as discovered by the ancients as far back as

142,000 years ago, and more. It has been recognised that there is a principle by which the consciousness of sense conditions can be established whereby the hidden, the unknown, the incomprehensible, the mysterious, the marvellous, the wonderful, can be made known and simplified to the senses when brought down to this plane.

Ga-Llama is not the Logos of the Greek, nor the spirit of the modern philosopher. This Ga-Llama is the very foundation of your existence, and fills all Zarvan Akarana. You breathe it, yet in your inability to comprehend its presence, you may not always keep it, but lose it, because of the rapidity with which it is partaken, and because you lack the power of attraction. As soon as you become conscious of it and feel the desire to draw it unto you, you become filled with it, and through its accumulating presence you come into harmony with the universe which unfolds your individuality to infinity. With every indrawn breath you take on new life. With every expiration you return that force to the universe, that you may pay a tribute of thanks to the Eternal One.

As you follow out these instructions you will more fully understand why at present you possess only the Mother Breath, which, being limited, decrees the time of earth life in accordance with the breath capacity of the mother at the time of conception. Thus it is that a person apparently in perfect health may be called to Abraham's bosom whether prepared or not to meet the Great Gatherer beyond the mystic portals. As soon as that Mother Breath comes to an end, the last sigh has escaped. The Mother Breath also decides the conditions and environments of existence, and you only free yourself from this ban of slavery by establishing your Individual Breath, and to this end you take up this work.

To make this exercise plainer, so that no one may err, your attention is called to the fact that the Individual Breath requires the inhalation of seven seconds, and the exhalation of an equal period. The Mother Breath in its highest phase is of three seconds, and if of a lesser period there is a poor lookout for existence in this land. You are to be able to inhale for seven seconds, and to exhale for seven seconds. This exercise is to be taken, as described above, for three minutes at a time, three times a day—three minutes in the morning, three minutes at noon, and three minutes before sunset, making nine minutes assigned to the exercise for the whole

day. Surely these minutes cannot be used for a better purpose than to create for yourselves a new body and better conditions to govern it. Do not take it for a half hour after meals.

You are to gradually learn to enable yourself to inhale for seven seconds and to exhale for seven seconds. To do this, begin by inhaling for a period of four seconds, allowing one second of rest for a change to the reverse current, then exhale for a period of four seconds, emptying the lungs thoroughly. Do not use force, nor breathe rapidly. To avoid counting the time, make use of some well-known melody. Think it mentally, first more rapidly, then later on, lengthen the time until you cover the space of seven seconds for each inhalation and each exhalation ; then rest one second before repeating.

Remember that all other ideas are to be banished from your mind. Keep your mind centred upon breathing only. No matter how excited, nervous, tired or dull your mind may be, as soon as you take up this exercise you will feel fully satisfied with its results. The nervous system will be calmed because of the generation of electric force ; the mind relieved because of the tranquil state secured through concentration. The body will feel more exhilarated owing to the more normal circulation of the blood.

In all breathing exercises it will be necessary to remember that you prepare for the exercise proper by completely emptying the lungs. This is accomplished better by taking a PRELUDE Breath. Begin by breathing short breaths. One breath in ; one breath out. In, out ; in, out ; in, out, six or more times ; and then when you have emptied the lungs with a long OUT, you are ready to inhale according to the instructions for the exercise. Whenever short of breath, take a prelude breath and then a few full breaths, and you will always feel relieved and happier.

Thus day by day you will lay a foundation that will insure perfect health, long life, clear mind, expanded brain capacity, all of which will make life worth living.

Unto this end let all things prosper.

With blessings of all good things,

OTOMAN,
Prince of Adusht.

INVOCATION.

Thou Holy One, who art the centre of my very being,
Who penetrates the very essence of my composite existence,
I adore Thee.
I acknowledge Thy divine presence within me.
Breathe, O breathe into me the breath of life,
That I may realise the living soul of my being,
And recognise the powers latent within the bosom of my deepest thought.
With every step may I learn to understand myself,
And with every indrawn breath recognise the perfection of individuality.
With every outgoing breath, I shall become purer, until I be like the presence of light divine ;
Yea, even like the sun that shines in the heavens of the universe sublime.
I am in nature—and to be harmonious with it, and to realise the grandeur of Oneness in all things shall be my innermost desire.
Come peace and understanding, and shed light upon my path,
That I may no longer err in darkness,
But forever live in the light of understanding and truth.
Thus be it in the name of the Everlasting,
And unto this end let all things prosper.

SECOND LECTURE.

SALUTATION.

In the name of the sun-clothed Mazda, permeating all Zarvan Akarana and the All-Breathing Oneness within the consciousness of Life, Peace with All, Greeting unto All.

WHATEVER our pursuits, whatever our aim in life, one thing is certain, that to succeed in our undertakings we must necessarily be in a condition to ably meet the demands of our efforts, and must be in possession of that power which gives us assurance of success. To be able to live, we must necessarily have love of life. Love is the fundamental principle of Life, and Wisdom its constant companion. By love and the exercise of wisdom, life becomes complete and worth living, for life is as we make it ; its conditions as we make them.

As it is with the flower, the tree, the grain, so is it with man. You may place the seed in the soil, you may water it and keep the soil loose, but that is all you can do for it. The rest must be left to the seed itself. If the life germ is conscious in the same, and the conditions in nature harmonious to its kind, it will sprout, grow and prosper. And here we are, beings of a higher order, as we claim. But is our claim justified ; do we prove it ? This is a question that is best answered by the individual for his own self. We cannot depend upon others to answer for us. We have to answer all questions to our own satisfaction. As there is but one way whereby the seed may be able to germinate and continue to grow, and that is by putting it into the soil, the fish by being left in the water, and man to live upon the earth, so there is but one way whereby man may gain salvation, the state of perfection, satisfaction, joy, a state of perfect harmony with nature—health. Yet health is not our aim in life, it is not our highest ideal. It is one of the attributes of existence and is inseparable from life. Where it is not manifested, life has not begun in its true form ; it is just about to take on form and we are merely vegetating.

Health is a necessity for the continuance of physical existence, and a means whereby to gain the knowledge of the gloriousness of existence.

If we set out to gain health, we do not undertake anything great, for the animal is seldom ill and gives no thought to health or sin. As man in a diseased state has not yet risen above the animal, he must place himself on an equal basis with his fellow creatures before he can rise higher. From the animals about us we are to learn the lessons of true existence. They serve us as pictures of health; as mirrors, wherein we may see our own deficiencies, as object lessons to leave off and conquer all that would be apt to disfigure our image of the higher type of life. Before man can rise above the animal, he must not only enjoy perfect health, but also be able to control his passions, and every part of his body must be in harmony with his thought. Then he will rise higher and higher in the realms of his true nature, where he will learn to know that even the elements about him are for his use, that they are his, his very outcome, part of his being and although remaining separate from them, still under his control.

"What must I do to be saved, to be well?" forces its way to our minds as it begins to dawn upon us that we still occupy that plane where we are being governed instead of governing, and find ourselves controlled where we ought to control, as slaves groping in conditions of servitude and battling with environments of darkness, when we ought to enjoy the light of freedom and the joy of the ever-acting thought—Mazda.

To be well, then, is our first idea, because we feel that without such a condition we cannot climb the mountain tops to gaze at the marvellous beauty and grandeur of this world's sublimity. When we begin to feel our weakness, we also feel the desire stronger to become saved, to become well. We become determined to get well and regain our health. We desire to prolong our life when once we begin to feel the sweetness of well-being. Youthfulness is ever before our vision, and laughter of happiness reaches our ears. We feel to shout for joy and to be merry. Our faces light up, those wrinkles disappear, the skin becomes smooth, the hair returns to its natural colour, blemishes disappear from out of sight, the voice becomes clear and sweet, the eyes shine bright as the morning star, and our limbs become swift and graceful. Everything changes, and it seems as if heaven and earth had become

new. Such are our blessings if we follow out the instructions as we receive them from mother Nature who speaks to us in plain and simple language if we will but follow her bidding and return to her bosom, for she it is who will care for you and me, and she is in no wise partial, but gives in abundance, as her creative energies and powers have no end. Through daily practice and consciously breathing in Ga-Llama, the centralising life principle which builds up the tissues of manifested existence, we attain these blessings. A disciple enjoys this perfection of life because of the observations of nature's law and obedience thereto. It is our object in these lessons to call attention to our sense condition, not because we have no sense, but because we are only too apt in the eager pursuit after knowledge to drift from our real course into paths that will keep us in darkness rather than turn us towards the light.

We all have perfect bodies, but some have not yet been sufficiently trained to see the good there is within us; others have forgotten their earthly tabernacles to such a degree as to forget their duty towards them, and have lost themselves in regions whence it is hard to return. We hold that we are apt to become too imaginative, not too spiritual, although we ofttimes think we are spiritual when we deal with things that have a spiritual appearance, whereas in reality we are only forcing ourselves to become imaginative. In the primitive state of our evolution we are all imaginative, as this particular function is our guide until we can make use of our senses more properly. Still, after we have grown to better sense conditions, instead of continuing in that path of everlasting evolution and development, we are apt to mistake the imaginative tendency for spirituality, and before we are aware of it, we dabble in things foreign to common sense and reason.

Since we possess more imagination than is necessary for beings on the planes of eternal progression, and since the over-development of the functions of imagination is a hindrance in the perfect execution of the higher senses, it becomes our object to equalise our brain functions to a normal condition, whereby we may be able to see and hear things in their real perspective. It is a mistake to think we are spiritual beings just as much as to imagine we are material beings. Those dealing with the one-sidedness of existence only, make assertions too narrow. Undeveloped brain capacity results in unbalanced brain functions.

We are children of nature, and it is our duty to develop all that is within us. It is all very well and right to know all about heaven and hell and all about mind, and all about being well and good. Still the most important of all is to know all about this life, for the next life will take care of itself, as this one should. We should know more about ourselves, more about the beauties of this life ; then, if ever, we shall be able to appreciate an after-life. The Blessed Master, Jesus, said to his disciples who were anxious to hear him unfold the spiritual life, that they could not understand even the things of this earth life, so how would they be able to comprehend were he to tell them of a life to come.

The beauty of life lies in the mastering of one's own peculiarities. We are not to do away with this thing and that thing. We are to learn to understand ourselves. In learning to know ourselves, we shall learn this great lesson of life that we have similarities, although there are no two alike, and we will learn to bear with and to know others better. So long as we attempt to poke our noses into other people's business, and think we know them, we only expose our own ignorance.

We are all peculiar. Do away with that peculiarity which characterises us, and you do away with the greater part of what makes us worth manifesting. An organist once familiar with his organ will not part with it even though he were offered a better salary for playing upon another. It may take him years to familiarise himself with the peculiarities of his instrument, but as soon as he learns to master it you will hear him tell you that his organ is the best. You will also learn that he is the only one able to master it and whilst to a stranger it may seem a very odd, peculiar instrument, the organist can bring forth the sweetest of inspiring and elevating music. And as that instrument grows nearer and dearer to his heart, so should our own body be loved more and more as we set out to know and conquer its peculiarities that we may use them harmoniously. We shall then understand that there was really nothing to give up but much to win.

We are not yet living beyond the clouds, nor are we below the earth, or in the earth, but upon the earth, and for that reason we must become acquainted with the things that concern us here and now. How strange we should want to know something about Mars ! How strange for us to worry about the moon, its geography, its inhabitants ! And yet how little we know about our own

planet, our own people, and still less about our own selves, and how to live to be happy, to be contented and of the greatest possible good to ourselves and others. And why should this be? We talk about the wrongs of others, we blame the Creator and the law-makers for things we cannot comprehend, and never think for a moment that we are the ones who cause it all.

After we have failed to fathom the philosophy of life, we want to get rich, and that becomes our foremost desire. We then start out in our strife for fame and fortune, and no means are too low or unreasonable to help us gain our point. We even stoop to the lowest step of animalism to study out schemes whereby to get the best of our fellowmen, so as to gain our end. We are even willing to learn methods of acquiring an ability and proficiency for taking advantage of our brother and sister, and call this bare-faced humbugging a science. It is sad, indeed, to get down so low, but such are the ways of our development, and long and dreary is the path of experimenting, for the shorter road is by the application of experiences.

In the first lesson it was our object to pay particular attention to steadying the eyeballs by looking intently at a given spot and thus strengthen the muscles of the eye, and steady the accommodative muscle which plays such an important part in our vision. The steadier the vibrations, the clearer the sight and formation of ideas, and therefore we have been determined to gain a proper posture and to learn to breathe more rhythmically. We are also to understand that we must empty our lungs completely in all our breathing exercises. We are all more or less in the habit of shortening the exhalation which does not empty the lungs sufficiently to keep up proper circulation. As the circulation suffers, the nervous system becomes affected and we no longer accumulate the required life energy or electric force for the continuation of the life forces.

Our object now will be to turn our attention to the sense of hearing. It is necessary that we possess good hearing as very many unpleasant occurrences in life are due to our misunderstandings from incorrect hearing, and because we hear things differently from what they were originally intended. It is an established fact that there is no being but who loves the truth and never intends to tell or hear a falsehood, but because of

deficiency in the senses and the undeveloped condition of brain functions, things are heard and repeated that were never spoken nor heard.

As our sense of sight depends upon the position of our spinal column and its erectness, so our sense of hearing depends upon the condition of our feet, their care, their activity. You know from experience better than we can explain it that whenever you get your feet wet or damp so as to chill your body, your hearing becomes at once defective. You know from experience that however cold the winter days and however lightly clad otherwise, if your stockings are dry and of warm material your whole body keeps warm, but as soon as your stockings become damp, whether from perspiration or otherwise, no matter if clad in furs, your body becomes chilled and your temperature seems near the freezing point. You also know that from a cold, caused by the neglect of your feet, come those peculiar noises in your ears not found in Wagner's compositions. You also attribute your defects of hearing to this or that trouble, when it should be traced to colds. Yet after all, the feet, which are as important a factor in our manifested life as the very best part of our body, are shamefully neglected. And yet we love to make the pretence of being proud of our feet. Were we in truth proud of our feet we would be more lenient and merciful to them, for to them we owe our ability to move about. Still, it cannot be said of us as it is of the Chinese women, who from their youth are tortured daily by having their feet placed into moulds too small for them, so as to stunt them in their growth, that the proof of nobility lies in the smallness of the foot. Poor little innocent children must go through this torture as a mark of advanced civilisation. We ought to be thankful that we have not been raised in a country where our feet must be subjected to such hideous customs.

But perhaps we are too hasty in sympathising with our Chinese friends. How do we stand in this matter? The Chinese become accustomed to this torture because they begin it at an early age, but we take it up from pride after we are grown and find that the size of our feet does not suit us. Although we ought to wear a number six, we are determined to press our foot into a number five, and then we complain about the manufacturers when the shoes hurt us and cause bunions, corns, etc., on our lovely feet. We like to deceive ourselves and subject ourselves to the influence

of hypnotic suggestions, for on entering a shoe department and facing the ever accommodating clerk we love to hear him say "I am afraid I have not a shoe small enough for your delicate looking foot." He knows you wear a good five, and you know that an extra size would be welcome, yet you love this suggestion of flattery. He will not ask you for your number if he is quick and bright, but declare you need a number "two-and-a-half." Still he is not so dull as not to know his business. He will always get you a good number six; and he will smooth the uppers before your eyes very gently so as not to reveal to you its enormous dimensions. After putting it on your foot, he will, of course, find that it is just half a size too large. He will beg pardon, saying that a number "two" will be better, and with that he gets a smaller six. It fits you excellently, and they will be easy, so easy. And you will be proud of the fact that your feet are getting smaller in size every day, while the shoes are being made larger to suit the feet belonging to this peculiar age of unbalanced brain conditions.

The orientals are very proud of their feet and hands, as a rule, and take excellent care of them, particularly their feet, and for that reason are very quick and sharp in their comprehension, and their sense of hearing is very acute. By caring for our feet, we keep the mass of nerve centres in those particular regions in harmonious action thus keeping an equilibrium with the nerve centres of the general system. When the nerve centres of the feet are impaired in any way, we notice this fact in our ears and nasal region. You know from experience when you big toe feels cold and chilled, that the moment you move it upward it affects your nasal organ and you begin to sneeze. You also know that in case of a severe cold, affecting the hearing, the moment you rub your toes vigorously after previously drying them perfectly, you at once hear better.

From time immemorial feet were tenderly cared for, and it became a religious institution to bathe them daily, to cleanse and rub them, and even perfume them. If you desire good hearing, and care to aid your nasal organ at the same time to some degree, bathe your feet often, and they will then become more flexible, and will even stand half a size smaller shoes.

The weight of the body must not fall upon the heels, but be equally distributed over the balls of the feet. Although it may seem awkward at first, you will soon learn to balance the body,

your walk will become easier, you will have a more graceful carriage and best of all you will not become fatigued while walking. Walking then becomes a pleasure, and although our object is not to declare war on the transportation corporations, yet we will prefer walking upon many occasions and feel the better for it. From day to day we will lengthen our walks until we feel we can climb mountains and hills and walk over plains with rejoicing and thanksgiving, always remembering that Breath is Life.

In summer the feet ought to be well aired, and if possible it should be our aim to return to the old custom of wearing sandals during the warm season. Feet ought to be bathed frequently and we should select such persons as are harmonious to our magnetic forces to dry our feet and perfume them. We should also go barefooted. Walking through the dew-laden grass in the early summer mornings is exceedingly beneficial, especially to those of electric temperaments. This allows the earth currents to carry away with them effete matter, which, if not eliminated from the body, will cause inharmonious conditions to arise, and many times serious results of a nervous nature follow. Wading in a stream with sandy bottom, during the day, is also of much benefit. The feet should always be thoroughly dried before putting on the stockings and shoes. It would be well to speak here of the material best suited for covering the feet. Silk stockings will prevent contraction of colds, and development of many nervous disorders, while cotton is the worst enemy to the feet, especially where part wool or other fabrics are used as wearing apparel. Wool is next in comparison to silk, and should always be worn in preference to cotton when silk cannot be obtained, but should be used only by people of a rheumatic and gouty nature. It is still better to wear linen stockings or wrap the feet in linen cloths before putting on the stockings. Take care of your feet that they may lead you into the path of knowledge and understanding.

Paying attention to the little things in life and their accurate execution will lead us to the understanding and consequent control of our nature. We are too narrow in our conclusions, too hasty in our judgment. And this is mostly due to our nervous state, which is accentuated as we allow ourselves to be wafted about by the winds of time, carrying us from place to place without sufficient time to think and reflect as to the outcome of such uncontrolled actions. We are anxious to do great things and yet forget that

the enormous structures before us are the result of many small stones or bricks carefully placed one on top of the other, reaching into heights above and covering space below, a structure useful as well as grand to behold. We are too impatient, and the consequence of such a state of mind is failure to reach the goal in our lifetime.

We desire to be great, to be famous, to be rich, to be a power among men and many other things equal in sum and substance. How many are there who have become great and have retained their greatness? "Except ye become as little children, ye shall not enter into the kingdom of heaven." It is the little one only, the innocent, the pure, the gentle, that stands out before us as an example worthy to pattern after. The greatness lies not in the personality of the man or the woman, but in the quality of the work done. It is the work which bears fruit. It is work which shall still the hunger and the thirst of the weary wanderer in these valleys of uncertainties. We do not make ourselves great by being remembered by name; it is the deed that perpetuates itself throughout all ages in the evolution of time, and must stand out before our sight and remind us of our own capabilities. We are to learn to adapt ourselves to the conditions in which we have our existence, for thereby we arrive at the knowledge and understanding of the means whereby we may liberate ourselves from everything not consistent with our individual growth through evolution, while we as individuals reach out towards higher attainments.

We need to be practical rather than theoretical. Theories lie at the foundation of our evolution forcing us from sphere to sphere, merely as unconscious entities awaiting the hour of command, to place us into position, whereby we shall realise our existence. We are full of theories. We are a mass of theoretic conglomerations, a composition of mixtures, and it should be our object to make something out of all this, yet without any waste to even the smallest particle, or any extravagance. And it is here that we get into difficulties and perplexities which are liable to prove disastrous to our undertakings unless we proceed with care, ease and contemplation. This problem of life is a stupendous question, which to fathom and solve will require steadiness and ability. It is for this very reason that our body and its organic construction should be equal to such an enormous demand, lest we go to pieces, as it were, long before we are able to find a way out of all this mystery.

In our great effort to gain and to win, we must come to a point where we recognise this one fact that no two things can occupy the same space at the same time. To be enabled to hold our own, we must necessarily learn to pay attention to our own position and take to things most conducive to our individual welfare, thereby reflecting to others, examples worthy to be patterned after. Our object must be to control all things for our good.

In nature, there are two extremes, two principal factors, working and operating in two directions entirely opposite to each other, and when carried away by the one, the result will ultimately be the same as if carried away by the other. We are to polarise these two extremes in one common end. To be enabled to do so, we must continue to be attentive to the many little items of our bodily welfare before we can get to understand how to master the greater things that mark our higher nature. Even our walking, standing, sitting, lying down, bending, stooping, reaching, in short, every position of the body has some bearing upon our functional arrangement and affects our mind to a greater or lesser degree. We have mentioned before that the body is perfect as far as an instrument can be perfect, but it needs tuning up. So far as our soul, spirit, and the Supreme within us are concerned, we can unfold or develop their states no further than we can the material that constitutes the body, but as the latter is being made more harmonious by the attention brought to bear upon it by our developing sense of how to direct it, to that same degree, the mind, soul and spirit will manifest themselves.

The instrument we use to execute our knowledge of music is considered perfect as far as material and construction go when it leaves the manufacturing establishment, and yet it has to be tested and properly tuned before it is exhibited. We know as we strike the keyboard that it is such an instrument, for everything required to make it such is there, viz., the case, the sounding board, the strings, the pegs, the hammers, the keys, in fact, every detail to make it worthy of the name—instrument. But of what value would this instrument be to us, were it not tuned? What an injustice to the artist and his talent for music and to music itself, were we to ask him to sit down before an instrument out of tune and render a grand selection in perfect harmony with the perfection of sound. To judge the artist's ability according to such an instrument would be next to idiocy. And yet we do this day

after day, judging things by their appearances instead of coolly and discriminately considering the circumstances—the material at hand. If there be but one key out of tune, the piece rendered will suffer. Tune that key and all will be well. Supposing we were to get twopenny muslin, common house paints and common ordinary brushes and invite an artist of renown to come and paint us a landscape superior to anything ever produced. Do you suppose such a demand consistent with the law of possibilities? The artist can only accomplish things according to the kind of material at command. You cannot saw wood with a blunt saw, and to chop wood quickly, a sharp axe is necessary. It would not matter how entirely your mind might be concentrated on chopping wood should the axe be dull. The work should only proceed accordingly. Yes, it is the commonplace things which need our attention and due consideration. If we will only get our tools in order, it will save us a great deal of trouble and unpleasantness, many trials, troubles and temptations, which are all results of inattention. Whatever we undertake should be first well considered and afterward well done. To be conscious of well-doing, the body must needs be equal to mind force and the latter correspondingly conscious of the operations of the soul and spirit. A mind which depends upon the concentration of the intelligences of the energies composing our collective body, once conscious of its functional needs, and tranquil upon all occasions, well-centred and concentrated, and with perfect control of will, directing everything for its own individual good and at all times polarised, enjoys a state of perfect health, and understands rhythmic breathing. Since all life becomes conscious of existence through the breath, this breath when properly directed will accomplish everything that our mind may desire. Through rhythmic breathing the lungs—the mainspring of life—determine a more normal circulation and purification of the blood by oxygenation, thereby securing better heart action. When concentrating upon the breath and its centralising life principle, or "Ga-Llama," following the current of inhalation and exhalation in our thought, we receive benefits at once.

When breathing properly, and thus keeping the nerve centres in harmonic action, generating electric nerve fluids, the vibrations of the brain centres become raised, thereby increasing intellectual power and insuring better memory. This done, the bodily functions intelligently controlled, have no need of specially devised gymnastics,

physical movements, athletic exercise, etc., for the reason that a normally balanced individual is bodily, mentally, and spiritually active, and with the twelve senses fully developed, engages in work of a useful as well as beneficial nature, economising the natural forces and resources of life. There is no disease but what can be healed and cured by the simplest means. All that is required is the individual's own desire, prompted by will and expressed by rhythmic breathing. Once we are able to do this, the mind by virtue of the intelligences inherent, unfolds the path to be pursued as to right living, fasting and dieting, the observation of which unfolds to us realms of thought utterly unknown to ordinary minds.

Mazdaznan culture points out the way in the simplest terms and the pupil carries out the instructions for self healing and cure, thereby remaining non-obligatory and learns to become acquainted with all the means necessary for future emergencies. Mazdaznan culture holds that it is not education that we need so much as to be reminded of our own latent forces and learn how to direct them properly. We possess all power in heaven and on earth, but to demonstrate that power we must be able to use the tools requisite for such manifestation.

A person to become free from the conditions and environments of time must become acquainted with his own self sufficiently to have knowledge of his relation to nature and become proficient in understanding the control of laws pertaining to his welfare. We must acquaint ourselves with those simple regulations that govern our lives so as to enjoy health and happiness and by religious observation of the same, attain to higher and nobler understanding. A body that is full of governing intelligence will not draw upon the mind but control its organic action consciously thereby storing up reserved vitality for the furtherance of thought in its domain that it may bring forth grander aspirations.

The mind must be all comprehensive to enjoy concentrative powers and a happy state. The body must have symmetry and easy carriage to be in perfect health. And as we pay some attention to the position and the carriage of the body, the intelligences of all our energies will vibrate a like state to the mind, while in return, by virtue of the increase of power which it draws from the ocean of Love, the spirit forces the furtherance of intelligence.

EXERCISE TWO.

Stand erect with arms at the sides of the body, head up, chin drawn in sufficiently to show a spirit of independence, eyes steadily gazing upon a spot before you, not more than seven feet away. The body must be in a perfectly relaxed condition, but the spinal column must be firm and erect, as the spinal cord is the seat of the soul. The weight of the body is to be balanced upon the balls of the feet. To succeed in doing this gracefully, allow the body to swing easily forward and backward. No weight is to be allowed to rest upon the heels. Keep the mouth closed, the teeth separated, and the tip of the tongue resting against the lower teeth, as in the first exercise.

While inhaling and following the currents of breath intuitively, gently raise the body and allow the weight to balance toward the tips of the toes, inhaling slowly and harmoniously for seven seconds. Now lower the body to its former position, gradually exhaling and giving it that graceful swing so natural to a controlled body.

You are to remember when going through this exercise, if immediate results are to be expected therefrom, to clinch the hands tightly while inhaling. Do this thoroughly but gradually. Clinch the fists more and more tightly, yet without any effort, and be careful not to tense the muscles or to grind the teeth in the least. In exhaling, gradually relax your fists and allow the weight of the body to rest upon the balls of the feet, and although the heels touch the floor, no weight must be felt thereon.

To relax easily all you have to do is to empty your lungs thoroughly and allow your knees to bend forward about one-tenth of an inch. This will bring your weight to the balls of the feet and make you feel lighter as well as more limber. Do not exercise more than three minutes at a time nor more than twice a day to begin with. This exercise is best taken during the hours of daylight. Do not take it immediately after meals. You may take this exercise follow-

ing the first exercise providing the latter has been practiced for at least two weeks, and the breath of seven seconds for the space of three minutes can be taken conveniently.

This exercise is to be made use of in your daily walking. After you have become accustomed to the balancing of the body forward and backward, take several steps while inhaling, then while taking a few more steps learn to retain breath for just a few seconds. You will soon find that after a little practice this exercise will prove of inestimable value for the reason that it will aid in the re-establishment of the generation of electric currents in the foot region, upon which our hearing greatly depends.

In one of the village towns of ancient lore, it so happened that a little baby boy was taken seriously ill and vomited. One of the neighbouring women who was present at the time, told the news to her aunt that afternoon, and remarked that what the baby threw up was as black as a raven. Aunty made a call on a distant relative on her way home and brought her the news that she just heard of a certain baby that had vomited a black raven. This caused quite a stir among her relatives and many gathered in the evening to hear the story from the elderly aunt, who, in her fervour and excitement, related the incident of a child that had vomited three black ravens.

It would not be proper for you to pass judgment upon anything in the nature of hearsay, except to recognise the possibility of the truth being stretched as there is no ill intention on anybody's part to add anything to the original. When your sense of hearing has reached the higher order of development, you will be able to understand things more fully and be less liable to relate things that would have the appearance of being deeply coloured. You are to be careful not to pass any judgment upon your neighbour, and you will enjoy the time when everybody around you will mind his own business, but if such be your desire you must first mind your own business and not wait for others to take the lead. You must lead, then the rest will follow.

With blessings of all good things,

OTOMAN,
Prince of Adusht.

INVOCATION.

O Ineffable, thou realm of thought, word and deed,
Substance of all, in all and through all,
Everacting, luminous radiance Divine which giveth expression to the soul's desire,
Which hath no depth nor height,
Immeasurable Perfection,
Give grace, give power, give peace.
Life Eternal, who but a soul awakening comprehends Thee!
Human language is too weak, too poor, to express Thy magnificent greatness.
Not words, but acts and deeds of consciousness can give expression of the presence of Thy Divine Being.
The attributes of divinity are ever before us in the manifestation of Thy being,
And virtues, the garments of the soul, ever lead us through the Valley of Presentation.
Let the gentle spirit now emanating from thought Divine lead henceforth our actions into paths of perfection.
Let usefulness be our glory, good deeds our praise, justice our honour, throughout all Life Cycles.
Be it so.
And unto this end let all things prosper.

THIRD LECTURE.

SALUTATION.

To him who loves purity, order, perseverance and self-reliance, let there be peace, comfort, relief and joy eternal.

WE desire to have it understood that our exercises are simply a means to an end. When the desired point of development is reached we need no longer adhere to routine exercises. We expect to develop into domains superior to the lower existence, and learn to apply the knowledge gained throughout our journey upon this plane of action.

The principal object is to awaken the forces within us so as to increase the field of action for our senses, and to understand more fully the twelve senses upon which all knowledge and understanding of things in the domain of life are based. It should be our desire to understand ourselves more fully, so as to enjoy life and cease to suffer the inconveniences of ignorance. It is our object to bring all nearer the goal, to enable those who are in want to have the way unfolded that their desires may be satisfied, while to those having plenty, and not understanding the use thereof, the way may be opened whereby they also may feel satisfied and happy. In short, the object is to equalise all things for the general good of all. We have no time for criticism or fault finding. We desire to elucidate from the instructions received everything that will prove beneficial and assure the greatest possible good.

All of our disease is to be traced to an undeveloped condition of the brain fibres, which produce uncertain vibrations, causing discord in our conceptions. We find that above all things we lack concentration. We do not concentrate enough of the intelligence of thought upon our work ; we do not concentrate in our planning ; we do not concentrate in our studies, and when we suffer from one cause or another, we again lack the concentration necessary to overcome the influence of suggested ideas, which are ever drifting about us, and to subdue and organise which is our work, our object, our duty. In the study of breathing it is our object to

learn to master ourselves, however weak we may seem to be. We are to learn to concentrate upon the work before us. If we sew, we are to think of our work and pay attention to the same. When cooking, again our attention should be given to that occupation. When reading, all our mind should be concentrated upon what is before us. We are not only to read but to reflect as well. Whatever our work, our duty in life, upon that our mind should be concentrated when employed, and we shall find that even after a hard day's labour we will not be half so exhausted and fatigued as we would have been had our minds become scattered in all directions, and had we allowed ourselves to be carried away by the drifting conditions about us. Do not think merely of what is possible but what would be most practicable for you to carry out. It is from the lack of concentration that we drop into a negative state and thus suffer untold agonies from disease, misfortune and even poverty and failure. We are apt to attempt too many things at one time, and not having paid the necessary attention to any one, we meet with failure.

Breathing is to adjust all deficiencies, and to enable us to concentrate. By concentration we do not mean meditation. We do not care to meditate upon any one particular subject, that is but one part of our nature. Concentration is that which entertains everything pertaining to our immediate happiness. We need concentration of mind, but can get along without meditation if need be.

In all our exercising it should be remembered that we are not to use effort, that we are not to strain ourselves in the least. If we take the proper upright posture, with spinal column erect, head thrown back a trifle, chin drawn in slightly, with mind set upon the work before us, effort is no longer needed, as we are placed in an attitude of determination and self-reliance that will aid us in gaining the desired effect. We cannot fail to receive benefits from our exercise within three minutes' time. The moment we take our position, however tired or fatigued we may be, relief comes with the first indrawn breath, and after three minutes' breathing we feel perfectly refreshed and rejuvenated. When you feel tired, exhausted, weary or troubled, do not encourage such conditions to continue through your negativeness, but rouse yourself from this state of lethargy and take your breathing exercises. Breathe into your lungs Ga-Llama, the ever-acting, never-ending,

all-permeating Life Principle of the Eternal Bliss, and you will at once realise your individuality ; while with every outgoing breath, or exhalation, you part with the forces which have done their work and desire to be liberated into space—forces that are no longer of use to you, as they become foreign to your constitution, having established through their intelligence a condition of their own, and when held within yourself become only detrimental to your welfare because of their suggestive tendency. Let them go, and they will take with them all that troubles you Breathe out that condition which breeds environments of darkness. Take on the breath from light and reflect it against the accumulated darkness of negativeness that positiveness may be equally balanced with the same, and freedom, peace and harmony will abound within and without, and all will be well.

Do not strain any part of the body, for the reason that it becomes suggestive to your physical nature to use effort. Arise in the majesty of your being by holding your spinal column erect, and at once the Will responds and you become conscious of your individuality through self-reliance, and even the winds and the waters shall obey your Will. There is but one rest, and that rest is in Breath ; all else is activity, whether you are conscious or unconscious, asleep or awake. When inharmonious with the vibrations of nature, when out of harmony with your thought waves, you become restless—that is, short of breath, and retain too much carbon and other matter which should be set free. To free yourself from foreign substances, breathe rapidly a few times, then expel all the air possible, and in an attitude most becoming to an independent being as given in our instructions, draw in the life-giving Breath. New dynamic force and energy will arise within, and at once your vitality becomes conscious of their presence, and healthier and better ideas begin to unfold to your mind, the nerve centres take up the generation of electric fluid, and the magnetic circles, responding to their action, at once vibrate their currents of consciousness to and from the whole system of your being. Relaxation of muscles alone by putting the body to sleep would never give you, even after six hours' so-called rest, what three minutes of individual breathing does. The great Breath of Mazda received while in a certain attitude of positive receptivity acts as a current of life to the exhausted, a refreshment to the weary wanderer after a day's march through the sandy desert,

and like a cool breeze on a hot summer eve, yea, even like a delicious drink to the longing, the fainting.

If we take up this work lightly and do not go into it earnestly, are not honest with ourselves, and continue to palm off deception upon our ownselves, we have no one to blame when we find that we are behind, while others more sincere reap the benefit from these exercises by observing them faithfully and with thoughtfulness.

We would like to have it understood that our work is public, is universal, and as it tends to aid us in our own salvation, we simply take interest only so far as we find conditions responsive to our actions. We consider our life too precious and our time too valuable to waste upon soil yet unprepared for the taking of seed. We cannot prepare the ground, as that is part of the individual's work, and is to be accomplished by every man sooner or later according to his own due time of understanding. We can simply give instructions relative to the mode of preparation, thereby aiding one another in planting the good seed, and then leave the rest to the basic principle of the seed itself to unfold. It is not for us to say whether you accept this truth or not. You are to be your own judge. We put forth no claims ; we make no assumptions, but leave it to you to make the test. With your mind centred upon the work, you will receive even more benefits than we vouch for. The time of assumptions and claims is a condition of the past. We rely upon reason, setting forth proofs, and undeniable facts.

The more diligent you are in the observation of these exercises, the more earnest, dignified, reliable, graceful, polite, healthy and honest you will become with yourself, as well as with all the world, which is your reflection. And as you see it, so in reality you appear yourself. These harmonic exercises, through the concentrated power of Breath, will save and help you in your redemption from sickness, sin and poverty. They will point out the path for you to travel, and what means to adopt in gaining a state of perfect satisfaction. As soon as even one sense becomes developed out of the state of nonsense round about, you will gain a foothold upon ground that will bring out other senses, until all nonsense is overcome. Breathing will help to overcome idiocy, insanity, fanaticism (religious, political or otherwise), imbecility and negative environments, under which you all suffer more or less. All that

is undesirable is due to unbalanced brain conditions, and it should be your aim to bring perfect harmony to your soul that you may live a life of consciousness and no longer submit to the ban of infernal suggestions and hypnotic influences which exist because of your ignorance or lack of control. As you take in this free breath of life, you give the system an opportunity to adjust itself. If you will but use a concentrated mind action with your work you will at once prove to yourself that there is more power within your physical being than can be learned in all the instructions given by even the wisest of masters.

We should first learn that we are not to rely upon others, that we are not to look to others for help, that we are no longer to expect anything from any one, that no one can save us but the Mighty One. And who can this Mighty One be? If we expect to find Him in some domain foreign to our own, if we hope to reach Him by humiliation, by supplication to some source or force unknown to us, if we reach out for Him to realms clouded to our comprehension, if we expect to find Him outside of our own being, we are making a premise that will sooner or later reveal to us our error.

Remember that no man can reveal to you the problem of your own existence. We may theorise upon it, we may seek to show you the truth by the use of objects belonging to this world of vision and attempt to make plain that which no philosopher has ever succeeded in doing; we may delude ourselves with ideas of superstition by putting forth claims of knowing the beyond, of knowing the past, the future, but in truth we know nothing. If we would but drop theorising and enter consciously upon the duties of life, we would no longer worry about things that have no existence in the domains of reality. No one can solve the problem of life but he who is concerned in the same. And that solution, being individual, is only applicable to the individual. The solution of my problem cannot concern you. I know nothing of yours. To reach that point where we may know ourselves we must know God, and vice versa. And this is life eternal, to know God and His manifestation, man, the messenger of life, the expression of the radiance of the sun. Think with mind concentrated and reflect, and you will solve the problem of life, something no one can do but yourself. And on that day you will know the truth.

Whatever our object may be, let it be understood that to gain the desired end we must be able to concentrate. How much valuable time is wasted in the study of a science for which we have no understanding and of which there is no real knowledge! How many precious hours are wasted in book learning, which crams our little undeveloped brain with stuff indigestible to it, puffing up that conical ball of ours which is ready to burst at the slightest touch, polluting the air with its foulness and decay, which has been forming in its chamber for years and years of darkness and superstition.

To enjoy memory we must necessarily be able to concentrate our mind on one certain point, and to deal with mind as a factor of reality we must know its location as a thing in existence, otherwise it is only a thing of supposition, and this will never bring to us the realisation expected from the work before us. When we say "mind," what do we mean thereby? When we say "touch," we at once realise the instrument that conveys to our senses the intelligence of touch, and simultaneously we connect it with a hand that touches. We say "sight"; at once we think of a pair of eyes to see with. Of course, we all know that it is not the eye that sees, it is not the hand that touches, but that they are the instruments through which we convey the sense of sight, the sense of touch, and so on. When we say "mind," is it not also necessary to find its location to enable us to know of its true existence so as not to draw upon our imagination? Our imagination is entirely too active as it is, and we desire to grow away from it and rid ourselves of the control of fancies and illusions which continually throw us into a hypnotic state whence there is no salvation unless we awaken to the consciousness of being, and learn to conquer and even master our nature to a degree governed by common sense and reason.

As we are beings of an intellectual nature, we must demonstrate concentration of mind—must have memory. Memory controls all the functions of the intellectual group of faculties, and is the very seat of mind. Here it is that by concentration we can set into action the functions of the intellectual, moral and animal groups. As long as we are of a drifting nature there is lack of concentration, and we do not remember our actions from one day to another. You know from experience that one reason that you get into trouble is that you do not remember what you have last said to

your friend, and it is here the trouble begins. Memory, the concentration of mind, is what we all need most. It means success to us in our business affairs. All our transactions require concentration of mind, which gives us perfect resolution and enables us to keep cool in all our dealings. When persons around you become excited and begin to lose their self-control, sit down and begin to breathe. Breathe a few breaths, concentrating upon "Breath is Life," and after a few minutes' breathing you will astonish everyone with your decided coolness and ability to offer such advice as will carry them through to a point of perfect satisfaction.

The mind is a great factor in the transmission of forces necessary to the formation of expressible ideas. In concentrating these forces of generative electricity, through the action of the ganglia of the nervous system, they are centred toward this point—memory—and are distributed thence to the various faculties of the brain in accordance to the desire springing from the action of the heart, and will be expressed in accordance to the degree of the desire. The greater the concentration, the more powerful the control over the brain functions, the greater will be the memory and the firmer the impressions received. Thus, through concentration, we open the portals of the soul and unfold the knowledge of being, are able to express the universal through the individual and individualise the universal, recognising thereby that it is not teaching we need, not instructions we must have, but that we are merely to remain in a constantly attentive state, being mindful of the things that are present within our own being. Everything in this world is concentrated in our being. Our very body is the concentration of the universe, the visible universe, because of our expression into time and space. Our ability to control the universal is dependent upon the degree of control we have over the individual. As the material has been concentrated into the collectivity of being, so mind must concentrate all of the intelligences toward a given point of the brain and from that centre control the finer forces. Whatever our ideas of mind may have been matters not. Let it be understood that every condition, every attribute, every sense must have a residence somewhere in this body, for what cannot be found in this body is not to be looked for in the universe; it is beyond our knowing, our possessing.

It is not necessary to memorise in order to have memory, for with all our memorising we may still lack control of brain functions,

control over our bodily organs, and may lack the ability of expression. We need concentration of mind in all things. If we continue to concentrate our mind we shall find it an easy matter to remember, and not a task, and we shall also find that our self-reliance asserts itself stronger every day and enables us to remind ourselves of our actions. Whatever we do, our mind must be in harmony with our actions; we must think of what we are doing and not wander about and be carried away by the drifting conditions in nature, but control every condition for our own good. It is upon the action of the mind that the brain functions depend for their response, and if the concentrative force of mind is lacking to any extent it follows that the brain activity will be equal only to that degree. As intellectual beings we are no longer to be governed by the animal or carbonaceous group of faculties, nor by the moral or phosphatic group, but by the intellectual or nitrogenous group, which, because of the height of its activity, controls both the former. Where imagination and spirituality, so-called, hold sway, the moral group is centred thereto and there is no proper mind action. The morality of being merely attempts to govern the animal and succeeds in part only, owing to the lack of perfect control over the vibrations of the brain fibres, and because the consciousness of mind is not concentrated toward perfect realisation. A scattered condition of thought is no assurance of thoughtfulness. It merely shows inability to concentrate. It proves that you are in a negative condition, receptive to any vibration of a drifting nature, receiving everything that comes to you according to the law of vibration, and while in this condition the scattered forces of nature are drawn toward your being. You suffer under such a strain because the ideas received while in this negative condition are impracticable and it is impossible to make use of them to any degree of good, and they act only detrimentally to the physical being. Ideas of a practical nature, capable of being carried out, are those arising from concentrated action.

It is by the concentration of mind, through its function memory, that the intellectual faculties transfer their actions to the moral group and thus keep the animal faculties in check. Then you manifest perfection in all things and begin to enjoy what there is in life. You must be able to originate; that is, your ideas must be original to you, through concentrative action, and to succeed in this means perfect memory. Memory means mind concentrated;

memorising may be of negative or positive action and does not necessarily show concentration of mind. Our being in manifestation of matter is dual, so are our brain faculties and all sense conditions dual in their nature, and we may develop activity either in one or the other direction. As we have two feet, two hands, two eyes, two ears, so are there negative and positive functions of comparison, reason, perception, calculation, ideality, and so on. It is due to an undecided condition that we drift into the negative or positive, and experience in either case is a detriment to our being. It is only when we learn to concentrate the negative and positive brain functions toward polarisation that we are in a position to control our desires by a mind centred at one given point.

Men will spend scores of pounds for memnotechnics, or the art of memorising, but by the application of such systems memory never improves. Since upon a good memory the success of man depends, it is no wonder that everybody is anxious to improve that function of the brain. Yet in all memnotechnics they merely memorise, and can only remember that which has been impressed upon certain brain cells by constant repetition. To memorise figures pertaining to certain events we are told in memnotechnics to connect with the event which has occurred in the year 749, for example, the mystical number, which is seven, and when thinking of the same to multiply it by its own denomination, thus $7 \times 7 = 49$, or the year 749, the time the event took place. It is but natural that after such a combination a person, though a blockhead, ought to be able to remember that particular event. We need concentration of mind, which places the brain function called memory in harmony with the individuality, and which, through the medium of the senses, is placed directly in touch with the desired manifestation in the realm of existing things.

The mind plays an important part in our lives, and according to the extent of control it possesses over the attributes of our being, it decides our future happiness or woe. We frequently hear persons talk of two or more minds, viz., a conscious and a subconscious mind, auto-conscious mind, mortal and divine mind, physical and spiritual mind. Nevertheless one thing is certain, and that is there is but one mind. Its mode of operation and its varied workings give it the manifold shadings or colourings ofttimes mistaken for different faculties.

We have but one mind, and it manifests according to the temperament and the conditions of the body and brain, at one time in a negative and at another time in a positive manner. There are not two minds, but only one, and it concentrates according to the strongest inclination of the energies. If our actions are those of a material nature, the intelligences of that nature will tend to take possession of the mind, which is merely a condition of the collectivity of such intelligences, controlling the animal group of our faculties, influencing the intellectuality to animalistic and materialistic tendencies, ideas and colourings.

According to the way in which the intelligences increase their capacities so the mind centres its forces to the moral or spiritual group, thereby manifesting its ideas shaded with moral or ethical expression, beautiful in theory, but too weak in tendency and application to be practical. As in its material domain the mind is selfish, of low nature, grasping and wasteful, just so is it close, hard, narrow and drifting in its spiritual or moral realm. Not until it becomes conscious of reality does it awaken to the fuller realisation of its intellectual realm, centred to the intellectual group, which controls the material and spiritual for its own good.

So long as the mind is not concentrated to memory which decides the receptive vibrations of intellectuality there will be no control manifested over the moral and animal functions, and they will decide their condition, necessarily shading into the drifting conditions of uncertainty. Bearing in mind that everything of a mechanical nature, however delicate or complicated, must work harmoniously in its component parts, we shall realise the necessity of the adjustment and control over organs that decide certain conditions necessary for our conscious activity.

Should any part of the body suffer from the lack of individual intelligence as regards the energies making up a certain function, the result will be noticed as to the mind, as it is merely a condition created by the collectivity of energetic intelligences representing the various functions and their parts. Where there is insufficient breath capacity the lungs may not suffer directly, but other organs of the body will experience lack of supply as to intelligence, and this condition being made known to the mind by virtue of the operation of the ganglionic system, which, when forced to exhaust its generative supply, becomes uncertain in its modus operandi and keeps the mind in a condition of uncertainty. Thus quite frequently

when presence of mind is most needed, we do not know what to do or the proper path to pursue to get out of our difficulties. Such a condition is due to the inability of arresting the generative operation in the ganglia of the nervous system. Our mind manifests the condition of the body and its functional operations, as well as the capacity of breath and brain.

Just as animality deals with things of the past when manifested by the human form, entertaining ideas and expressing actions of a lower order of things in its process of evolution, signifying the drifting conditions of nature, aimlessly operating, as it were, without any apparent object, just so spirituality drifts to the opposite extreme, and where tyranny marks animalism, despotism rules in spirituality. This duality of being is in constant warfare, as it were, and the intellectuality, as it dawns upon our highest mountain top, the forehead, whence it views the break of day and the rising of the glowing sun, the mind, in its fullness, grandeur and sublimity, will shed light upon our path, and peace will reign within the realm of this earthly tabernacle, while the troubled waves of the brain shall obey the command and will of the master thought, crowned by a mind in its proper position, from its throne on high.

As long as attention is paid exclusively to an abdominal breath the intelligences of a brute nature will hold full sway over the brain vibrations, while spirituality can only crop out at times of bodily illness, resulting in mental depression, and also now and then unconsciously, as if against our will, revealing the seed of a higher nature of being, but inexpressible by our mind because of insufficient understanding of our real self.

Thus it is by degrees we arrive at a point where it seems as if there was something in all this life that required our attention, and we take to the solar plexus breaths, either consciously, which means that we force such breaths upon us directly to reach a certain end, or unconsciously, where we grow into it because of a tendency transferred to us in our hypnotic state of existence. This is where we run from one extreme to the other, considering the future at the expense of the present, just as much as in animality we neglected our real needs of the present by searching and digging for the dry bones of Israel. In materiality we deny our spiritual nature, and in spirituality we in return deny materiality, still neglecting our present needs. We shall continue to breathe the

breath of life until we advance beyond all superstition of time, into the realms above—the heaven of intellectuality, which knows love, peace and harmony, world without end.

EXERCISE THREE.

Take the same position as in the first exercise. Always be certain you take a firm position and that your teeth are separated, the tongue resting in a perfectly relaxed condition in the lower part of the mouth. Not that your tongue needs the much desired rest, but so the air you inhale can more readily pass through the air tube. It will also help to strengthen the larynx, and you will find that even your voice becomes clearer and more melodious after a few exercises.

Place on the floor in front of you, about one foot from the toes of your shoes, some dull object, say a farthing. Not that we intend to concentrate upon money, not at all. For that reason we select a farthing, as it will be the least suggestive of money matters. By sitting down and concentrating on money we find that it will not come unless we get a move on us to get it, if to get money be our aim. A few can get anything they desire that money will buy,—but health, understanding, intelligence, wisdom and all the attributes of a nobler existence cannot be bought. They can be acquired by diligent work and concentrating upon their true nature.

Steady the eyes upon this farthing before you, not concentrating upon it, but simply using it as an object to steady your eyes upon. You gaze at it restfully, never losing sight of it, whatever the movement of your body may be. Be certain that you do not press your hands that are resting upon the lower limbs, as all of the muscles are to be relaxed except the spinal column, which is to be held erect and firm.

Now take your prelude breaths of short inhalations and exhalations, four or more times, and then empty your lungs as much as you can without using any effort, as effort means failure in all things. Then inhale fully and deeply, at the same time repeating mentally the sentence, " Breath Is Life."

While inhaling and thinking upon the sentence " Breath is Life," bend your body forward, gazing steadily at the farthing before you, keeping head steady with the movement of the body. Remember that this movement is a hip movement, and it will help to reduce the size of the hips and expand the diaphragm, thus

giving you a better and a more graceful shape. It will reduce the heavy abdomen of the three-hundred-pounder, and also round out the waist line if necessary.

To avoid all possibility of suggestive ideas of a drifting nature, you emphasise one word of the sentence at a time. While inhaling, put special emphasis upon "*Breath*," while "is Life" is not to be emphasised. Bend forward while inhaling until you have reached a point where the floating ribs almost come in contact with the lower limbs. Of course, you must remember that your abdomen is to be drawn in gently in all the exercises.

As soon as you are through inhaling and bending forward, which is to be done very slowly and gently, you retain the breath, or hold it, as it were, while repeating the sentence, "Breath *is* Life," with emphasis on "is." You are not to choke yourself while retaining breath. Do not strain the muscles of the larynx or the chest, but stop inhaling and remain in the position as if intending to inhale longer. Repeat the sentence mentally, only somewhat more rapidly, to cover the space of about three or four seconds. Then exhale, repeating the sentence as during inhalation, "Breath is *Life*," putting emphasis upon "Life," and bend the body backward to its first position. Always empty your lungs thoroughly, yet with control.

This exercise is to be done from one to three times a day, for not longer than three minutes at a time. Of course, it is understood that during breathing exercises the room should be well aired and properly ventilated and that your back be turned toward the light. When bending forward seven seconds are to be consumed. Then hold the breath for three or four seconds and exhale for seven seconds or longer in returning to the first position.

You do not wish to overdo, but you are apt to lengthen your time of breathing to longer minutes than you would understand a minute to be. We would rather you would take less than overdo it. Whatever surplus electric force is generated through the work of breathing, the system will store in the spleen for future cases of emergency, to supply the demand in time of need.

Your system may not be trained sufficiently for the storing up of much surplus electric force, and the vibrations of the nerve centres are liable to transfer their activity to brain cells directly under the control of the imaginary faculties. Certain temperaments are thus made more meditative, a condition we do not favour, as our work at present is that of concentration whereby the greatest possible good physically, mentally and spiritually may be derived. You cannot afford to throw yourselves into a state of apparent happiness for the purpose of gratifying the sensual nature.

You must continue to bear in mind that every system has its regulations, and if you earnestly desire to take advantage of these noble teachings you should give these exercises attention and follow them religiously, as you are the ones to derive the good from their observance.

As repeatedly said, these exercises are a means to an end only, and as soon as you have reached the desired state of unfoldment you will no longer be expected to follow them in routine. As long as you are disciples you follow the master. So soon as you are able to do the works of the master you are no longer to perform the duties of a disciple. It is as with the study of harmony, whatever method you take up, you are expected to follow it until you have acquired all that the masters in harmony can teach you. You must at first keep within the bounds of the rules laid down by harmony. As soon as you begin to master harmony you can break the rules apparently, to enter into fields peculiar to the regulations known and establish rules of your own. Until then you must keep at least to that which is made known unto you and know for yourself, so that you will never do anything but that which shall be according to perfect harmony.

With blessings of all good things,

OTOMAN,

Prince of Adusht.

INVOCATION.

Oh, Nameless One,
Who alone art Supreme and an object worthy of adoration and praise,
Be Thou ever consciously near us.
Master Infinite, it is Thou who hast ordained
That as the day succeeds the night, one tide a tide, and race a race through eternity,
So man will manifest on the endless planes of progression.
As he casts off this collective form, which will be consumed by the virtues of its own elements,
So will the spirit phenomenon be disintegrated by its own elements,
And with each new manifestation will retain its former experiences.
All individual is eternal,
And the experiences of former manifestations become the companions to the latter through all planes of consciousness,
While the career of the life of the individual shall determine its spiritual affiliations ;
For if on an inferior plane, then shall its companions be likened unto beasts and reptiles.
All life has its spiritual counterpart in the invisible,
Therefore, not only has man immortal nature, but likewise the lower order of animal existence.
Hence the universal law : " Thou shalt not kill."
And they are the true children of Ah-Brahm who transgress not this divine institution.
So be it.
And unto this end let all things prosper.

FOURTH LECTURE.

SALUTATION.

Grace and peace from the realms of consciousness be unto all; consolation and comfort, ever abounding through nature, hover over, and the light of understanding be always before us. Greeting.

AS you continue your exercises daily you will experience greater ease in breathing, as well as getting a more scientific posture than at first. "Practice makes perfect" is an old maxim, yet nevertheless true even in the exercise of breath culture. As long as there is a doubt in your mind as to the benefits of this work, just that long you can not reap the full benefits, although you will reap some good in spite of all your rebellion, criticism and fault-finding. You grow to be a healthier, nobler and better being from day to day. You may be unconscious of it at first, because of the lack of concentration and insufficient exercise.

It is proper that we should study and learn everything pertaining to this life, everything that will beautify this existence, everything that will aid us in living in comfort, ease and satisfaction. It behoves us to know everything possible of a practical nature which we can apply in our everyday life; all else is vain. All theorising that can be of no consequence to us should be cast aside. To that end we desire to bring about conditions in our body and mind functions that will withstand all the buffetings of ignorance and superstition, and become firm in our convictions. Sickness comes only to him who has not realised that the power of health or healing lies within his own domain. He will suffer from every little negative condition because of the vibrations he manifests. He will suffer from ignorance and poverty, because he does not comprehend that the power to change conditions is within him. The reason some people eat and drink anything they please, and transgress even the law of nature and instinct (yet apparently do not show the effects of the transgression), is because their minds are so firmly set that nothing can harm them. They consider not their actions at the time. If contrary to nature, it will be revenged upon them at some time, but not until the iniquities have over-

balanced mercy, or the goodness of one's nature. The one who suffers all the time is he who attempts to make everything a law unto himself instead of using judgment. Balance the things in nature pro and con, and let them remain at that for the time being. If you are sick, never mind the cause of disease, never mind what may be the result ; just reverse your method of living, and breathe with mind concentrated upon Breath, and all will be well. If you do not stir the forces within you to activity, if you do not begin to rely upon your own powers, you will never get that for which you are seeking. As long as you live in the expectation of receiving aid from other sources than your own you will hold to negative conditions and will show only the nature of respectability, consequently whatever comes to you will be fogged. Why do you want to run after everything that comes along when it is of no value to you, and why should you study anything you do not care to make practical use of in your everyday life ? It would be folly for you to be led from one thing to another and remain undecided as to which is right or wrong, good or evil, true or false. Do you lack brains that you allow others to think for you and tell you which might be the right way to travel ? Nature is full of beautiful lessons of life around you, and daily you may learn what path to follow. Are you so deluded in your sense condition that you cannot listen to the still, small voice of your conscience ; cannot follow the dictates of your intuition ? It is worth the little sacrifice on your part to get this instrument of yours tuned up sufficiently to depend upon its actions for guidance. Nature is so merciful that by the least aid on your part you may obtain the greatest good. We hold that it is not the fault of the system if you do not receive the good you expect, but the fault of the one hearing the instructions and not following them with the aid of his intuitive faculties. It is not the fault of the teacher that you do not always gain the desired effect ; it is the fault of him who will not use his own reason.

We hold that proper breathing, as we take it under consideration, will eventually eradicate all deficiencies, and using judgment in your diet, you will no longer be troubled with disease. You are to master certain rules before you can become proficient in the art of healing. Breathing is breathing, yet it all depends upon how you breathe, under what conditions, when and in what position. The more you exercise the various breaths, the more you will be

able to determine the different effects upon body and mind. There are breaths for singers, breaths for speakers, breaths for performers, breaths for every phase of life. The breath breathed over a dish of hot water will cool it ; the breath breathed into the cold hands will warm them. There is one thing you have observed in these phenomena. In the first case you breathe with force and in rapid succession ; in the latter case you breathe a long drawn out breath. In addition to these explanations we shall mention another fact that puzzles every mind when experimenting with the exhaling breath, as follows. Breathe, for instance, with the exhaling breath softly upon your hand. Then breathe with the next exhaling breath again softly upon your hand, but this time using the syllable "pooh," and you will get the opposite result—a gentle, cooling breeze. In experimenting upon this it matters not whether you breathe softly or with increasing force, and sometimes another consonant like "ph" or "f" may be used. In any way you will have success. The whole secret lies in the mere change of attitude. If you breathe upon your hand "p" in a formal drawl, and immediately after "p" in staccato, you will observe a most wonderful change. Your own experiments will reveal marvellous phenomena which we could not enumerate here, but leave for you to experience. When you are warm and take a long breath through your nostrils, then exhale with lips parted, lowering the diaphragm, you get cooled off at once. While if you inhale and exhale through the nostrils, at first rapidly, then lengthen the breath and continue to alternate, you will get into a perspiration within a few minutes. He who claims that it matters not as to how you breathe knows not whereof he speaks. If you breathe meditatively you become psychic, and the brain functions will become a mass of uncertainties, while if you breathe with concentration upon Breath alone, for the purpose of the development of all the functions of the body, and have the positions required for such development, the result will be the mastering of the body in all things. It matters not as to your age, appearance, environments, and the conditions about you ; there is help for all in the proper application of breath, and it is to this end that we are contemplating these explanations.

"Breath is Life" is the conclusion we arrive at after having given some thought upon a subject of such vital importance to the welfare of our being. A mere statement of another is not a proof ; such must be gained by experience, so as to become a

self evident and established fact to the analyst. Life is dependent upon Breath. Life is the manifestation of forms through the power of Breath. When we speak of life we deal with the manifestations of Breath. When we look for life with the aid of a microscope in the expectation of finding the "germ", which constitutes what is commonly called life, we look for something we do not find. The microscope reveals nothing more than the eye. It reveals only forms. It may reveal more forms of life, it may acquaint one with more surfaces, but it tells nothing of the basic principle of life. We cannot say that life is Breath. It would be as much a mistake in comprehension and as illogical as to say love is God. The perfect philosopher would say "God is love." We consider God to be the Principle, as Breath is the principle of, or to life. Wherever there is manifestation there is life, there is Breath, for without Breath neither life nor life manifestation could exist. Breath then is the principle upon which life and its various forms of manifestation depend. Breath remains independent of manifestation.

A bug is not a bird, a bird is not a monkey, a monkey is not a man, but there is life in each and all breathe. This principle of Breath expands into manifold life forces, and these life forces manifest themselves through various forms of existence. The great masters of old, the adepts of the ancients, the philosophers of all ages, and the naturalists of to-day, all arrive at one conclusion, all merge into that one self-evident truth : Breath is Life. There is but one Breath, one Centre, one God ; yet of manifestations there are many, as everything evolving into Zarvan Akarana (Time, Space and Causation), manifests the sense of limitation, showing variations, and variation is the essence of existence. Breath is one, yet its manifestation differs in accordance with the direction assumed, the space occupied, the time in which it is revealed. The shape and form of the existing object show the degree of vibration of the principle of Breath. The higher and more complex the vibrations of the Breath principle, the higher the species in the realm of manifestation, and the greater the understanding, the knowledge, the wisdom of the principle itself, the greater will be the realisation of life and the ability to solve life's problem. The capabilities of the individual through life will also be greater, and life becomes worth living. In short, we become better acquainted with our real self. Thus Breath becomes a

subject worthy of study, for the more we learn about it the more we shall make use of it in the direction desired, and the more anxious we become to unfold the hidden forces enveloped therein. Man is the highest physical manifestation of Breath. All the animal kingdom belongs to the same category. The variation of form is due to the degree to which the power of Breath is realised. These variations continue even in human beings, and our abilities and possibilities in life depend upon the power of Breath and its application. The lower the vibrations of the Breath, the lower the knowledge of being and the lower the degree of possibilities. Breath is forever the same, but its manifestation is in accordance with the development of the form through which it is manifested. The more that Breath is given an opportunity to rise, the purer the manifestation. As we look around us for object lessons whereby we may be able to understand a statement made, we need only to observe Nature, which is full of the objective, and receive evidence therefrom. We note that the lower the species of animal, the lower the Breath. Because of this the thinking and reasoning ability of the lower animal is inferior to that of the higher. The development of the brain faculties, the organs of the mind, depends directly upon the unfoldment of the brain cells through the capacity of Breath, and the expansion of the lungs. The continuation of cell life depends upon the digestive organs, which are the organs of its creation. In any one of these Breath forms we may enjoy life to the degree manifested, but the perfection of the Supreme lies in the union of all toward the oneness of Breath. All theories on Breath and breathing may be correct according to the standpoint taken, and are applicable to those in that particular degree of development, yet the practice will always prove that there is no theory that does not undergo alterations as soon as it is put into practice. To make a thing practical, a knowledge of the theory is necessary, as well as the understanding of its application. A theory simplified holds the least number of mistakes or mistaken ideas, therefore less labour is required in accomplishing the end set out for. A theory must include practicability, and those who are able to proclaim it must live up to it and know whereof they speak, and those desirous of reaching salvation will come in unison with that spirit which leads into all truth.

Deep thought emanates from a form wherein lies a deep, full Breath. A short Breath manifests excitement and nervousness.

The ideas of the deep-breathing philosopher continue to live while the utterances of the short, spasmodically and rapidly breathing politician, however great and marvellous they may seem at the time, die and sink into oblivion. That corpulent woman, that athletic man with muscles apparently powerful, will moulder in the grave while you yet may glory in the world of manifestation, although less expanded muscularly. It is not the expanded mass of muscles that insures existence, gives abilities and evolves into possibilities, but brain power, which is the secret of life.

We know of three principal Breaths in the manifestation through human form. The physical or abdominal Breath, the soul or solar plexus and diaphragmatic Breath, and the individual or spirit Breath, sometimes called brain Breath because of its action upon the pineal gland. Each of these principal Breaths again manifests variations in accordance with the system applied.

As good, in the form of knowledge or power, is a unit, so is the reverse, in the form of disease, poverty or sin, a unit. The good we always remember, while sin, sickness and poverty we do not care to remember, for they are sad experiences without any real benefit. There should be but one desire, and that is to have understanding, to know all things. But where can we find that realisation, that knowledge and understanding? In Breath. By whom? Breath. How? By breathing that Breath. Man is not a living soul until the spirit Breath has been established as an individual Breath, independent of other Breaths. Breath is called spirit by modern pholosophers. The term spirit becomes misleading unless we understand its meaning. We become inspired as we inhale that spirit or Breath of life; we expire or reveal as we exhale. All inhalation or inspiration is from the universal to the individual through the manifestation; all revelation is from the individual to the universal through the manifestation. The universal and the individual are one. The manifestation only knows of a duality.

Everything and every condition expressed must necessarily have an origin as well as space to emanate from. We say soul, mind, spirit. What do we mean by these expressions? Where are these conditions located, that we might know of them and enjoy their presence accordingly? When we say sight we at once connect the expression with a pair of eyes with which to see; hearing, a pair of ears with which to hear; smell, a pair of nostrils

with which to smell, and so on. But what part of our being do we consider to be the seat of the soul? True, the eyes are not sight, but they are the instruments through which sight manifests. Man becomes conscious of soul only when the power of Breath is individualised, and its conscious action can only be manifest when the spinal column is perfectly erect; thus the spinal cord in perfect action assures to us the living soul. The expression of the soul is dependent upon the condition of the spinal column, its erectness, subtility and position. The spinal column itself is not the soul, neither is the spinal cord, which is its centre, but the soul can only express itself through the action of the spinal cord relative to the condition of the spinal column. Man, in a perfectly upright position, is the direct expression of the thought of God, and in breathing the Breath of Life through his nostrils he becomes a living, conscious soul. The soul is expressed unconsciously through the animal because the soul action vibrates its thought waves to the animal brain functions only, which are of a more limited order. In the mortal being the soul acts involuntarily through suggestions and the influence of the sense condition. We sometimes think we have a will when in reality it is merely the action of the top portion of the brain—stubbornness, or "cussedness." Will uses neither effort nor determination. It follows the commands of the mind in accordance with the desire, and acts correspondingly, thus, "Thy will be done." After we have brought the mind to its own centre the object will be to make conditions equal to its activity—and bring out its power by the will manifesting into spheres comprehensible to the senses. Thus by constant relaxity of our body, with spinal column erect and concentration upon the Breath, we no longer need to be taught or instructed, but merely reminded by the central domain of mind.

It is our desire to know all things, and this knowledge revolves around the solution of the problem of life and the comprehension thereof. We all agree that a healthful body, which also means a perfect body, will hold the best ideas and manifest the most logical and reasonable thoughts. I may have accumulated many opinions uttered by others; I may have a great deal of learning and be versed upon many subjects; yet if I know not how to govern my passion, all my wisdom is of no avail. I may claim to know mathematical calculations and the course of the stars, and to be able to count the leaves upon a tree, or, have patience to medidate

upon a given subject at any desired time ; yet if I know not the required amount of food to continue the building up of a healthful body, again my knowledge is of no value. If I know how to figure out the number of souls it takes to keep up the flames of hell fire, and to speak fluently about those to be blessed in heavenly domains, and claim to know the requirements of souls passing into the great beyond, and to be conversant with the beauties around the throne of good ; yet if I do not know how to stop that headache of mine and have no power over my physical organs, then all my learning is as nothing to me.

Each form or rhythm, then, has its purpose in life. The more variations employed by a being, without a proper knowledge of their application, the greater the confusion and the more difficult the realisation of the simplicity of life. Wherever Breath becomes uncertain in its rhythm, there we find, in accordance to the number of variations, the proud learned, who shrug their shoulders and belittle everything that does not suit their clan ; the obstinate heads, who cling tenaciously to their opinions ; the witty, who find fault and criticise everything ; the fools, who laugh at everything ; the enthusiasts, who overdo everything ; the wicked, who twist everything.

There is no doubt but that you have all more or less employed theories with the object of finding your individuality, yet have failed. After following various systems for a time without result you arrive at that point where you exclaim, " I am tired of all theories ; practice is what I want." Very well, then stop all theorising and begin to practice what you know. Between theory and practice their lies the key to the entire situation—comprehension. If the conclusion arrived at is satisfactory, then the comprehension of the theory or premise taken proves to be correct—to me. Always remember—to ME. That which I recognised as true yesterday may not be applicable to me to-day, nevertheless it is true.

To comprehend is to know, and knowledge is power. But power depends upon the degree of knowledge, and knowledge necessitates understanding, and that again comes through experience ; yet the experiences are so varied that it would seem rather discouraging to gain power when we consider that with all our experiences we have gained but little, if anything. We are apt

to make one sad mistake, which is that we do not understand ourselves and that we mistake experiments for experiences. Must I be poor always to know the pangs of poverty? Must I suffer eternally to learn suffering? Must I be low always to feel humiliated? Must I remain ignorant for all time to be able to learn that ignorance is crime? Must I serve masters always to be able to tell of the sufferings of a slave, or remain a wage worker to feel that I am under obligation?

We have no time to roam above the clouds, no time to deal with uncertainties, no time to waste with opinions born of conditions of artifice, and to study environments that have no reality other than to exist only as long as we uphold them. Away with them and let us reason; let us reason with ourselves. And how can we reason? By breathing the Breath of Life. Aim high if you aim at all. You can always "get lower." Keep on ascending and breathe the Breath of ascension. Lift up yourself to the Father of all, as lifting up makes the burden lighter, and the more you lift the more you will see the burden disappear. Like the balloonist who throws out the sand bags to make the ascension easier, cast your burdens to the regions below and lift your own self higher and higher into the realms yet untold, and then before your eyes will unfold beauty, light, wisdom and peace.

In the previous exercise it has been the object to concentrate the mind toward one given point, whereby it may be possible to exercise perfect control over the brain functions in accordance with the harmonious action of the nervous system through the vibrations of the spinal cord. It is now the object to exercise the will and its action upon the muscular part of our being. As long as we endeavour to do things through effort there will be exertion, and as long as we are strenuous there will be overdoing, overtaxing, and consequently unpleasant conditions of fatigue and suffering. It must be understood that we are no longer muscular beings, but as the crown of creation, the highest ideal of God, the noblest species of the animal kingdom, we are brain beings—nerve beings—and as such we are to reveal the will, through concentrated mind power, which is the force exercised over the muscles. Thus when we are to perform movements, whatever their nature, we relax all the muscles and cause all movements to be made in that state, the will alone regulating the tensing of certain muscles as occasion may require. When you raise and throw out the arm you do so

in perfect relaxation, none of its parts tensing in the least. When taking hold of a chair to move it, you place your hand upon it first with arm relaxed, then at the moment of moving the chair, while paying attention to the inhalation, the will shall raise the chair to any desired position without any exertion on your part, thus saving energy and concentrating the vital forces instead of scattering them.

The muscular part of our being must come under the control of the will, the brain functions under the control of the mind, and the nervous system under the control of the soul. The will is mind expressed through means of manifestation. The mind itself does not operate upon the muscles ; it uses the combined attributes of being towards the grosser material of form existence, bringing into action the will which operates in accordance with the desire or demand made by the conditions presenting themselves at the time. It is will we are to exercise, and understand that it is not the stubbornness of unbalanced brain functions, promptings of suggestions, or the command of influences, but " Thy will be done " comes into effect pure and simple.

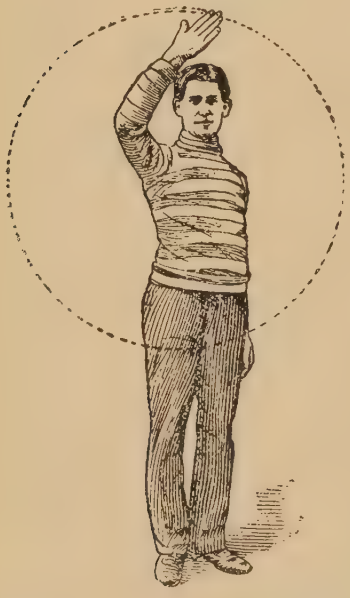
There are times when we find fault and become tired of the things in existence, for the reason that our desires are not realised. We wonder why it is that others are successful while we fail in our undertakings. We forget to realise that the success in others is due to their ability to make use of their little amount of knowledge, applying it to further their aims, while we have immense knowledge yet lack the sense of application. Application is the practical part of life, and without possessing it our knowledge of things is limited and does not amount to much.

One great trouble with this world is that it knows too much, and has so little common sense that it is unable to direct this knowledge into channels of understanding and usefulness. Instead of conceiving an idea and proceeding to apply it in some manner so as to demonstrate its worth, we always wait for something better to turn up, and instead of turning up we are turned down, and generally by a less intelligent person, who knows how to follow out an idea to its final expression.

The will is the perpetuation of an expressed desire, and in accordance to the demand of the intelligences of the body which correspond with the heart action, such desire becomes manifest

by virtue of the harmonious vibrations of the mind. We desire a great many things we never get. Why is this? Because we do not perpetuate the desire as one of need or necessity, merely wishing for results and not making a physical effort to obtain them. We must have the stamina—the will—to bring about the accomplishment of our demand. We are to will things by accomplishing them. Go ahead and do the things that are of necessity, unmindful of the result and all will be well. Our ideas must correspond to the requirements and demands of time. Thus centred upon the expression of our desires we shall always accomplish our designs and verify our intentions, irrespective of conditions and environments, which are merely the echoes of once suggested ideas that belong to the remote past and are no longer capable of perpetuating themselves, except in so far as we become receptive to them in our negativeness, and repeat them into a self-deluded state of existence. Let them pass on as they came, for only by remaining resolved will you be able to demonstrate over the past, and, laying a foundation of your own, look forward into the future unmindful as to the beauties and grandeur of former days, for you will always be comforted with the thought that the sun will shine again. Our body is the concentration of all time, space and causation, and what we see and know of detail in the universe, however great or small, is directly within our own domain of activity. We are the impression of the universe, the latter the expression of our individual self. The individual is the complex whole impressed, while the universal is the complex whole expressed. We can only conceive of the outer in accordance to the degree of realisation of the inner. Thus evolution is understood only by the light of involution, and vice versa. We find things expressed in the material world as they are in the spiritual world to us. To enjoy the things of nature we must be in harmony with nature itself and obey its law, else harmonious vibrations will destroy our knowledge of happiness. We do not recognise the law for its own sake, but for our sake, to insure order in all things. If we transgress the law, whether ignorantly or wilfully, we shall suffer the consequences sooner or later. Nature will revenge itself. We must learn to consider our body just as much as a wise man attends to his home, and see that it is safe from harm. Whenever finding a defect he remedies it without delay. Just so we are to think equally well of our body and correct the errors of our ways whenever

we observe them. In whatever form the warning may come to us, whether it be through sickness or ill feeling, sorrow or pain, distress or danger, failure or success, poverty or wealth, strife or contention, and many other phases of extreme presentations, always remember that there is something about us that needs looking after. Thus, when we find our organs no longer correspond to the demands made by our individual nature we are not to draw upon their vitality any further, but be reasonable and just in attending to their needs, giving them the required rest, as well as such exercises and movements as are most conducive to vitalisation. We accomplish this when we take such movements and positions as will relax the muscles and give the nervous system a greater range of freedom in which to generate its forces, thereby insuring better conditions to the muscular system, and establishing an equilibrium between the ligaments controlling organic action by determined positions.



EXERCISE FOUR.

This exercise is to be taken four times each day.

In the morning you are to face the East, at noon turn toward the South, in the evening face the West, and before retiring for the night's slumber, turn the face toward the North.

And now to the work itself. Take a standing position as in second exercise. After you have taken the prelude breath and thoroughly emptied the lungs, inhale gradually and gently; at the same time swing the right arm, which is to be in a perfectly relaxed condition, with a circular motion in front of you, palm of hand turned toward the body. Make a perfect circular movement. Use your own judgment as to inhalation and exhalation. To begin with it will be the easiest to inhale while making three circles, and exhale while making the same number of movements. After you

have swung the right arm around twelve times, bring arm up as though to make one more revolution, but stop when hand is above the head, clinch the fist while taking a full breath, then by bending forward with a hip movement, touch the floor in front of you with the knuckles of the fist, after which rise gradually, exhaling at the same time, and throw the arm up into position with a backward circular movement. Go through the same procedure with left arm, swinging the same twelve times in a circular motion, then clinch the fist and touch the floor in front of you as you did with the right. Observe the proper inhalations and exhalations with perfect rhythm. Be particular to hold the breath while making the downward movement to touch the floor, and exhale when bringing the arm back to position. If you do not touch the floor at first, do not feel discouraged. Bend the body as far forward as you are able, but do not bend the knees. Remember, it is to be a hip movement entirely.

Of course, by this time you will have learned that you cannot be harnessed into corsets, bustles, and other unsightly trappings which act as impediments to your easy and graceful movements. By the development of body and mind all the deficiencies that seem a disgrace to you, all crippled and deformed conditions which suggest the use of some of the many deceptions in vogue to hide them from public gaze, will be brought to a normal state by natural means. You will not only reduce those protruding abdomens and flabby cheeks, but will develop the bust, neck, face, arms and chest into their perfect form and beauty, besides assuring to yourself perfect health, a clear and unbiassed mind, normal brain conditions, and a living soul to again place you in a position to enjoy the proper attitude of life.

This exercise is to be done after meals ; that is, when meals have been taken. If no meals are eaten, so much the better. You will notice that in case a meal has been a trifle too heavy, this exercise will act as an excellent relief from dyspeptic and indigestive conditions ; yet this is not the main object, although even to this end it would be worth observing. It will aid in the digestion of food. It will help in concentrating your mind that you may take a more proper attitude in the observation of your labour, but the main point is your taste will become more refined, more sensitive, thus enhancing the sense of smell, which is accomplished in part by the preceding exercise.

You now have four exercises to go through with daily, to be taken in the order as given. We now proclaim that this exercise in connection with the previous ones, followed daily, will aid in overcoming all obnoxious habits, such as flesh-eating, liquor-bibbing, smoking, chewing, drugging, and the like. You must necessarily build up a character that will be strong enough to see the folly of your position, and help to overcome all evil habits in a perfectly natural way by simply outgrowing them, until you find yourself freed, never again to wallow in their filth and degradation. In time you will become very particular as to what you eat and drink, taste or smell, because of the extreme delicacy of the senses. The odor of liquor or tobacco, and the effluvium of burning grease and flesh will become nauseating because you have been lifted to a higher plane, where purity of food and environment are necessary for a harmonious existence. Purity of body will produce purity of mind, and the ideas flowing therefrom will be of an elevating nature. There will no longer be a desire to enter into conversation about the neighbours and acquaintances, and associations with gossip and hypocrisy will be strenuously shunned. Selfishness will be overcome and harmony with nature and all mankind will prevail.

With blessings of all good things,

OTOMAN,

Prince of Adusht.

INVOCATION.

God alone is my teacher,
For no one shall take upon himself the honour of being a teacher.
Yea, even my shepherd is He, the Father of all things, animate and inanimate.
Honour be to Thee, inexhaustible Majesty!
Conscious of Thee as the dwelling place and the habitation of manifestation,
I shall no longer be in want.
Yea, Thou makest me lie down in green pastures of superabundance.
Thou leadest me in spirit of truth beside the still waters of rejuvenation;
Even my soul, wounded by the accumulated superstitions, Thou restorest to its state of felicity.
For Thy name's sake, and the sake of Thy promises, Thou leadest me on into paths of righteousness.
Yea, and though I tear myself loose from Thy divine presence
And walk through the valley of the shadow of death,
I need fear no evil, for Thou wilt follow me and be ever near me;
Thy rod of the law of application of justice, and Thy staff of grace are comfort unto me.
Even in the presence of misunderstanding and unworthiness
Thou art kind to spread a table before me
And bringest forth an abundance of delicious vegetation and growth.
With the oil of Wisdom Thou anointest my head that I might comprehend the inexhaustible, the celestial.
My cup runneth over with the amazing splendour of Thy might.
Goodness and mercy shall follow me all the days of my life.
I am not homeless, for in the house of my Lord I shall dwell forever,
And to His dominion there is no end.
Be it so.
And to this end let all things prosper.

FIFTH LECTURE.

SALUTATION.

To hearts with light of love illumined well, unvexed by hopes of heaven or fears of hell, salutation and greeting.

WHILE electricity is the manifesting force in life and has its batteries in the ganglia of the nervous system, magnetism is the life-preserving essence in which the body moves, lives and has its being, its centre being the heart. Whenever the electric currents become deficient so that unbalanced conditions in the muscular structure of the body are apparent, the body will necessarily draw upon the magnetic circles for its furtherance, with the result that the mind also loses its balance because of the compression of magnetism.

That the body is not all there is to us need not be questioned, as every thinking mind has proved beyond doubt that we fill a greater space than is seeming to our sight. As every world, every planet, has an atmosphere of its own, which determines the position, the radius, the existence of the planet in relation to others, so likewise every being has an atmosphere independent of others, determining its manifestation and attributes. The slower the vibrations of magnetic circles and the more electric physically, the more earth-bound that individual, the more subjective to the conditions of mother earth, and the lesser the brain development.

Where the magnetic circles diminish their compass, and the electric currents become insufficient in generation, that body is at all times a burden to others and is given to helplessness and disease. As with our thought we can come in contact with those not in our immediate surroundings and transfer to them telepathically our desires, ideas and intentions, so also can we make ourselves felt to those present, although yet unseen. Before our eyes see the friend, our magnetic atmosphere perceives him and gives us the knowledge of his presence within its radius. We know it to be true that when brought into the presence of certain persons, before we shake hands, we feel repulsed, although in their appearance we see nothing to warrant our omen. We feel that our magnetism

does not blend with theirs; they disturb the elements of our vibratory system, and only when we withdraw, as it were, our magnetic atmosphere from the contact of their domain do we feel more calm, more satisfied.

Again, when we meet others for the first time, one look, one smile, and we feel as though we had known each other for countless ages. Perfectly homelike. Their magnetic currents blend with ours, therefore—peace, be still. True, there are times when meeting with certain people about whom we have been hypnotised into belief, we take a cold and distant attitude toward them, enough to freeze Vesuvius into an iceberg, and not until we gradually awaken to our own resolute condition do we learn differently.

Again, it is possible to inspire and enthuse us about persons whom we later on find not so charming when we collect our own thought. It is true that impulsive people jump to conclusions on the spur of the moment, of which later on they have to repent. Such a condition is due to their electric nature, their magnetic tendency being very weak, and they must necessarily experience a great deal before they can comprehend proper positions and draw correct conclusions.

It is then of great importance that we seek to equalise the two great factors in life—magnetism and electrism—to a normal condition, enabling us to control both forces for the best good. Mind controls electric currents through the ganglia of the nervous system, and magnetism is controlled by the spirit.

We may control electric forces which are of a mere material nature without the aid of magnetism, and often mistake it for magnetism because of the similarity in manifestation. We consider people who seem to draw us toward them as magnetic, yet this is a mistaken idea. The electric is naturally the consuming, and whenever we are in a negative condition the electric will draw us and confuse our insufficiently-developed senses. We become deluded and awaken from that sleep only after great difficulties. Some never wake up, but continually grope in a domain of illusions.

Higher magnetism, hypnotism, mesmerism and all other "isms" are but the principles of electrism, based upon mere physical phenomena and requiring no mental development. For this reason they are not of an elevating nature and do not help us in the redemption of the race, but are a mere phase of illusions. All the wonders accomplished are only phenomena of an overtaxed

nervous system, and although stimulative for a time, result in the unbalancing of the brain functions, unless the person dabbling in these playthings recognises his folly and sees merely the phenomena for the sake of phenomena, without being drawn into their effects individually.

The same may be said of healing in all its phases. Just as much as medicine cannot be a science, healing is not a science. There is but one source, one power, to bring about a mental and physical equilibrium, and that is in Breath, or in spirit and in truth, the application thereof being made by the individual and not by another. Just as long as we hunt for healers and doctors, we shall continue to grope in darkness, continue to subject ourselves to authorities and authoritative institutions, and just that long we shall continue to suffer disappointments.

We are told that science has made a great stride in its researches, that it has progressed most wonderfully, surpassing all the ages past. With impunity, with contempt, with scorn, they raise their voices against everything not fitting their craft. How is it that with all our civilisation we have more sickness, more misery, than ever? How is it that we continue to develop disease after disease? How is it that in spite of all sanitary conditions, food inspection and the like, we continue to baffle everything that simply bears the stamp of science? How is it that we are more helpless in sickness than the Indian, the islander? Is he superior to us? If inferior, why should he be better able to know his condition and to find something in nature to establish an equilibrium? We care not to study the names of disease in its various forms. We care not to fill dictionaries with them and waste a lifetime in trying to hit on what our disease is from a medical standpoint. It matters not whether there are 265 bones in the body or 265½.

We waste nine-tenths of our lives in hunting up diseases and their cure. Yet we fairly burst with our so-called enlightenment, intelligence, progress, science, Christianity, etc., and give all our claims such an enormous slap that it will take ages before we can recover from the stagger. We claim to be Christians, to believe in God and the power of God, yet if some poor wayward Catholic, returning home from his pilgrimage to some forlorn spot, tells of his miraculous cure at the shrine of his Jesus, or his patron saint, the Protestant scientific factions treat such statements with contempt, or give them the benefit of the doubt. In return, if a

heathen receives grace before the altar of Brahm or Buddha, it is claimed to be of the devil; and if a Mohammedan leaves his crutches at Mecca, it was by the power of delusion.

We are not honest with ourselves; we are not logical, not reasonable. We put forth claims that we are unable to substantiate and use a hollow and meaningless array of words for the sake of argument, without any result other than continually remaining in a "stew" and following upon the warpath. Have we no shame, no honour? Let us reason together and take up things of a beneficial nature instead of wasting time quarrelling over that which behoves us not. If we have not developed our senses, let us at least be observers of nature and learn from its manifestations the position we unconsciously occupy.

If there is a power to create, there is a power to sustain; there is power to remain with the thing manifested; there is a way to find one's true position somewhere, at some time, in this immensity of space and variety. If separate from all the rest, with a will independent of others, with a mind of my own, with attributes and responsibilities to myself, and if collective, I must be endowed with all the powers of the whole if I am but a part of the All. Or, if the whole, I must be endowed with all its representative parts. Whichever way I take it, I must find that I am IT. Then why should I roam about in uncertainties when the good is ever near, ever mine?

We said man has twelve senses. That is a theory taken to make our position plain, just as a musician states there are twelve half tones in the so-called chromatic scale. Just the same is the theory the musician further holds that the major scales of any given key consist of two whole tones and a half tone, plus three whole tones and a half tone, making, altogether, five whole tones with two half tones, equalling seven different tones, and comprising in these seven different tones twelve half tones within its compass of thirteen keys, the thirteenth key being the octave of the first given fundamental key. Or, that the most customary minor scale consists of, first,

Ascending, $1—\frac{1}{2}—1—1—1—1—\frac{1}{2}$
Descending, $1—1—\frac{1}{2}—1—1—\frac{1}{2}—1$
} tones.

Second, as another minor scale,

Ascending, $1—\frac{1}{2}—1—1—\frac{1}{2}—\frac{1}{2}—\frac{1}{2}$
Descending, $\frac{1}{2}—\frac{1}{2}—\frac{1}{2}—1—1—\frac{1}{2}—1$
} tones.

All, of course, is within the compass of the musical twelve half tones in seven different scale tones, whole, half, and whole and half tones.

When we begin the study of music we play such music as is within the range of the lower grades, and later get into the higher grades of major as well as minor keys, the sharps and flats, and lastly take up harmony itself. We must make use of what we can comprehend before venturing into domains yet unknown to our reasoning. And as one is independent of the other, but combined becomes dependent by virtue of the sense collective, so the senses found in us collectively must be united into the collectivity of common sense. This cannot be done unless we have a knowledge of the twelve senses, their relation to each other and the effects they produce when brought into operation. We have twelve senses. True, ordinarily we find around us but seven senses, just as we find a larger number of musical "scrubs" than artists. There are some who get along nicely with the use of but five senses. Some use but three senses, and the majority have no sense at all—we mean they don't use them. They don't use them, not because they don't possess them, but because they have not learned to use them. They have not awakened to the fact that every being is endowed with all the instrumentality to make him a perfect being. They are those who hold to superiority and inferiority, from which delusion not only those are suffering who have no opportunities to evolve, but also those who are in the position of opportunities but do not make use of them because they grope around in the darkness of impossibilities. They think themselves wise, but cannot manifest it. Thus they become fools in spite of all learning, and they are not only a burden unto themselves and their craft, but are an obstacle in the path of others, fearing all the time that others are liable to learn of better ways. What is the moral difference between a man who sells you a plot in the backwoods country for a thousand pounds under false pretence, and the man who stops you on the street and tells you frankly, "I don't care for your miserable little bit of a life—I want your money"? What is the moral difference between a judge who fines you two pounds for having made a monkey of yourself, and the priest who takes the same amount for reading a mass over the body of your dead? What is the difference between the justice or injustice of one country warring with another for the

liberation of a third from oppression, and then enslaving the liberated in turn by forcing upon it a government undesired? What is the moral difference between a horde of Kurds overpowering a helpless Mohammedan village, robbing the inhabitants of all their possessions, and a great nation with immense regiments of well-trained soldiers invading a small country, having no army, and overpowering it? What is the moral difference between a man, who, by the mastering of language and gull, talks you into buying a shoddy garment for all wool, and the man who snatches your pocket-book from your hand? What is the moral difference between a kidnapper who makes the parents of a child he has stolen pay a large ransom, and the no-account who carries off an American belle with a fortune and gives in return a title he never earned? And what is the moral difference between a woman who marries for wealth and position, for the sake of having a provider, and the woman who sells her virtue and her body to any one, at any time, for a price?

But enough of this. Comparisons after comparisons could be drawn, yet without any good to ourselves or the conditions conjured up before us. Let it suffice to know that all such conditions are mere remnants of past barbarism, the result of undeveloped senses, the consequences of unbalanced brain functions. We shall not dwell longer upon the past. Onward we must go if we desire to be spared the ills and sorrows of ignorance. It is well worth our labour to free ourselves from sickness, sin, poverty and ignorance, fear and subjectiveness, and wander upon the paths of delight and eternal felicity which lead to the paradise that no eye has seen, whose sweet melody no ear has heard, of whose beauties and grandeur no tongue has spoken, and which is only known to those who dwell therein.

This world is our home, and in it we shall dwell and know of its beauties. But forget not that it all depends upon the position you take in viewing things, the attitude from which you draw your conclusions, and also considering the conditions. And judge not, lest ye might be judged also. And if you judge, that judgment must pertain to things concerning yourself, and in so far only your judgment is true.

You have no doubt observed by this time that our object is to simplify our studies and to make everything easy. Although having had but a few lessons you must admit that you have learned

more from these lessons than from any study you have undertaken heretofore. And why? Because they appeal to you. You feel they are reasonable, plausible, sensible. They are just what you have always felt but did not know how to express. Now that we bring about order in our physical self and unify the mental, we awaken to true consciousness, and realise the simplicity out of all the complexity that we have created in our anxiety to reach out for the truth. We have learned that in peace alone is it possible for a country to thrive, that only in sunshine can the fruit ripen, that only a tranquil mind will come into the understanding of the things of life. We are learning to become more self-reliant and to make use of the forces within, no longer relying upon others, for woe unto him who relies upon the strength of man, hoping to save his life in the tempest of a raging ocean by clinging to a straw. We hold that self-healing will lead to permanent cure, while the healing aided by others has only a stimulating effect upon a self-illusive system, which eventually must lead to destruction. "Not mine, but thy faith has healed thee," are the words of one of the masters. "Not unto me, but to God give the glory. It shall be unto thee according to thy faith."

You must remember that faith and belief are entirely distinct terms. Belief is simply an acceptance of things related by another and may or may not be true, nor provable, neither be based upon facts, therefore not standing a test. Faith is the assurance of something thought of to be a fact, a confidence in the efficacy of the truth set forth, and must necessarily have understanding for its foundation; it is a condition standing test, giving proof.

So long as I jump around from one thing to another, simply in the hope of getting together something desired by trying, I shall die in despair in the end and prove that I had no understanding, no faith, no knowledge to begin with, and that I merely experiment with beliefs.

If, after having once made use of the universal amnesty to which all creation is called, I return to conditions of sin, I must pay for every deed by suffering, and verily shall not come out of darkness until every farthing be paid, until all wrong be righted, until I have learned to work out my own salvation. All bodily ailments are for that reason not physical disease as it appears to the senses; it is a mental condition affecting the body, the only emissary of the mind, to make its condition known. Physical

change is for the purpose of purifying the constitution for better manifestation, and will respond to the mind by the application of the knowledge of faith, and all be well.

Greed and avarice will stamp their effects upon the body, for as man thinketh in his heart, so is he. Stinginess, pride, puffing up, selfishness and fear, are giving more cause for bodily ailments, are more perplexing to science and medicine, than a mere physical manifestation of functional derangements. That is why medicine, belief cures and cure-alls cannot reach the case. You have to reach out for salvation yourself. If you have no confidence in this work, drop it and drop it quickly or it will burn you up. If you won't leave things alone that you have not learned to handle they will consume you. To be able to hold a hot coal in your hand and not get hurt, you must know the law. To walk upon water and not sink, you must be able to apply the principle upon which such phenomena are based. To float in mid-air, or produce animated suspension, you must know and have mastered the art. If you feel the necessity of commanding the winds to obey your will, you must know the word to be spoken. And if you wish to wander and meditate in realms of space and time unknown to mortal man, you must first know the path to be taken.

And so it is in finding the way that leadeth to life eternal, which includes health, happiness, horn of plenty and accumulation of knowledge, and the free distribution of the same. You must have the way pointed out wherein no one can err, for the path is narrow that leadeth to the mountain top and the bridge of the great gatherer. You cannot err, for your own reason, your own knowledge, your own self, will take care of you, and no one else can be responsible for you, as each one must give an account for his every action. You will thus be able to follow your path undisturbed, for God leadeth thee. And if on that path you receive anything, freely give again, for if you can not give, only take that which you have received, it will become a burden unto you, the load will become heavy and on the roadside you will fall and the adversary will come and devour you. Do not fear, for fear is the bottomless pit into which many fall because of their weakness in character to uphold courage, justice, truth. As long as you flee before your enemy because of the fear that he may harm you, the enemy will pursue and overtake you and you will be lost.

You fear pain, and for that reason you thoughtlessly reach out for things of a deadly nature to stimulate this irritated condition.

It is fear of poverty that causes you to scheme and plan to gain riches, irrespective of the fear that in turn you may lose the wealth you have accumulated. Is it not the fear of being remarked about that prevents you from submitting to the suggestions of your surrounding tempters to do as they are doing? Fear of becoming the object of comment if you do not wrap yourself in apparel like others and wear a hat patterned after a park, an ostrich farm, or a nursery? Fear all around—within, without. Do not fear, but face the enemy and wrestle if needs be, and he will flee from you. Fear is merely a condition of fancy, produced by the uncontrolled action of the active upon the inactive, thought upon matter, the spiritual upon the physical, and vice versa.

When we understand more fully the peculiarities of the phenomena in nature we shall know that we are the background upon which lights and shades are thrown in accordance with the occasion and the time presented. There are no evil thoughts, no evil ideas, no negative or foreign vibrations or influences. Everything in nature is good and perfect. Every idea in the realms of space is purified and noble, but as the rain falling upon the dusty road may by virtue of the combining tendency turn it into mud, so ideas ever so noble, once entering our domain, may turn into mire and seek to contaminate everything we come in contact with. And yet we have no power of contaminating anything or anybody, except as we think it. The rain dripping into a crystal vessel will give forth reflections of perfect purity, and light thrown upon it will reveal a display of beautiful colours. A body purified and sanctified will always give out ideas as pure as a silver bell peals forth beautiful tones. Muddy ideas come from muddy people.

We desire to cleanse our bodies of all impurities, not by simply draining off all the ideas inherent, but by stopping the source from whence they originate, throwing out the refuse of accumulated superstitions and pet theories, turning out the inside of the temple as it were, renovating it entirely and giving opportunity for the river of life to flow into it and through it, that it may no longer be dimmed or disturbed by misconceived hindrances. It is in the attempt to stop the flowing that we stir up dirt. Let the river flow into your pond of manifestation, flow freely and give it its own course of flowing out. By keeping it in the pond, it will in

time give forth salt water and taste even bitter, and many will be the diseases arising from within your pond of being and everything dwelling therein.

We should learn the power of control and its application to the variations in the manifestation of life. In this lesson we shall take an exercise that will bring us another step nearer the goal if we but apply and use it. Once the feat accomplished, it is no longer difficult to master the situation. We cannot tell just how long it takes to develop fully, because of the many differences in temperament and character, and the manifold ways of our conception of things and their application in a work like this. But compared with other systems it works like magic ; like a charm, as it were. In short, it is so simple that we must be wise to be able to apply it to our conditions at once. We simply hold that with every exercise you derive immediate good. The results follow at once. We do the work with mind concentrated and individualised, and the universal does the rest. There is no waiting, no delay. When the jug is filled with water and you tip it the water will run out. You turn the door knob and the door will open at once. You let down the bucket into the well and it will fill itself. Take the attitude for breathing and the air will enter the body. There is an effect to every cause. And the effect immediately becomes a cause for other effects.

Because of straining our muscles too much in our daily pursuits we give out our vitality too rapidly and suffer inconveniences. We want to keep our muscles relaxed, and not tensed, and use the power of will. Tension is effort, and as effort is an exertion of strength we are apt to give way in attempting to gain our point, and once having failed in the attempt, we lose our power and our courage is gone. Take things easily, gently, gracefully. Don't fly into pieces ; remember that as there is no end to matter, there is no end to space, there is no end to time, and you have plenty of time between now and eternity. Live in a way that when you should depart from life you will know you have lived it. Think, reflect. Compose yourself, control your body, and all else will follow. Everything will turn out in your favour. Enjoy what little you have at present, and when you come into the domain of greater good you will be able to appreciate it the more. You can enjoy life much better with your small income than he who has plenty and knows not its value.

A carving knife by constant use will not rust, but a brass ring must be polished frequently or it will lose its lustre. It all depends upon how we use our body and its functions. We are in the possession of attributes which when once understood will relieve us of all anxiety, hardships, and the curse of conditions. We must use knowledge.

Desire, will and mind constitute the prime principle of material wants that insures happiness. As we realise the powers latent within us our senses reveal the grandeur of creation, and the things heretofore occult, mystic and beyond comprehension become plain and conceivable. To accept this world in all its splendour we must be able to recognise her principle in all the simplicity of her creation, thereby realising our position toward her and the existing relationship between one another, whether individual or universal. Our body is so ingeniously constructed that all the powers and forces of nature correspond directly to its action, and sway our influences toward each other incessantly. The things of creation are merely phenomena of parts of human manifestation and correspond directly in formation and life to that of the human. The human is the greatest and grandest of all manifestation, and represents the culmination of the four dimensions of space, viz., the elementary, mineral, vegetable and animal, thereby establishing the completeness of being. We are the true living being only when we become conscious of life and realise our position within manifestation.

To reach this end we must necessarily recognise our body as an important factor in the solution of the life problem, and its component parts correspondingly important to the attributes of spirit or individuality. As long as one or more attributes are being denied to our individual self, just to that same degree functions of the body remain neglected and unrecognised as to their true nature, and, losing their identity, our individuality suffers as a result. Thus we continue to go on in our ignorance, which is equal to the negativeness of nature, that prompts us to follow the currents of conditions and environments, ever and anon repeating itself without end or purpose.

True, there comes a time to every being when eventually he must arrive at the point of realisation, but even that realisation is merely a condition of inevitability and, therefore, is under control

of powers governing conditions. To become free we must recognise our true nature and use it accordingly.

As we learn to relax the muscles more and more, first by emptying the lungs thoroughly and allowing the knees to bend forward just a trifle, then by virtue of the distribution of electric fluids to the extremities of the body, our soul will awaken to consciousness, directing the functional and organic manifestation to repose in accordance with the power of the mind over the organic functions.

EXERCISE FIVE.

Stand as in the former exercise, bearing in mind that whether standing or walking you are to throw the weight of the body upon the balls of the feet, or, in other words, balance the weight of the body, and you will soon find to your astonishment that there is no weight to the body at all. You could run up and down stairs all day long and consider it a pleasure, even feel as if you would like to glide down the banister, you are so happy, so light. We see hundreds of our pupils going home, after working or shopping all day, gliding like the gowns of flying angels down the street. Watch them. You will be able to see a smile on their faces, even a sweet expression of joy and satisfaction. They grow younger every day and more beautiful in form and symmetry. They no longer wear corsets or other harness, for after the third or fourth lesson the fallacy dawns upon them of being slaves to harnessed conditions and they free themselves. They know they can prove that by their exercising they are developing the muscles as well, although no particular attention to their development is given. It is the natural result of proper breathing in the correct position, with a mind concentrated.

In this exercise you throw your arms out in front of you by the power of the will, which is the thought of " Be it so " or " Let there be." By the command of the mind, with muscles of the whole body relaxed, spine firmer than ever, and an air about as independent as any monarch or potentate, the functions of the

body must respond. As soon as you have taken your " prelude breaths " inhale gradually and simultaneously, and by the command of the mind, and the execution of the will cause the muscles to become tense—not strained. The hands must remain limp at all times. The tensing only reaches the wrist. In exhaling you relax muscles again. You repeat this in that position three times. Three inhalations, three exhalations. At the time you take the fourth inhalation you move the arms outstretched to the side of body, even a trifle to the back. Now you exhale. Inhale and exhale two more times, then, as you inhale again, which will be the seventh time, you bring arms back again to their original position with finger-tips facing but not touching. Not that you may be injured in the least thereby, but it may give you an unpleasant experience after some practice. At first you only notice a peculiar tingling sensation, yet you will feel peculiar shocks even the first time the fingers touch. This is to be avoided, as the desire is simply to distribute the phosphatic fluids to the extremities of the hands, and later on to the extremities of the body in general for the equalisation of the electric conditions in the body, and the awakening of nerve centres heretofore inactive because of the shock received at the time of birth, when the cord was severed in a very crude and unscientific manner by the inexperienced hands of a physician or obstetrician. We must forgive the latter ; they knew no better, and God in all His mercy will not call them to account, for He is merciful and just and will forgive us all our sins and cleanse us from all iniquities.

In going through your exercises you do not want to become enthused and run about the neighbourhood and enquire as to your appearance, or boast about the wonderful benefits you are receiving from the work. It is nobody's business what you do.

Your inquisitive friends will notice soon enough the great change for the better and will be only too anxious to learn of the methods you use in acquiring such a youthful appearance and such excellent health. They will come to you as you have come here, to learn, and they will yet sit at your feet with eagerness to learn, as Mary at the feet of the Master was anxious to take in his glorious sayings. And the end of it all will be that they will beg of you to take them to the fountain that they also may drink of its purifying waters. For though it is for you to tell them of your experiences, it is your duty as well to point out the way to them. They must tread the same path that you have trod if they would reach the goal. A thing not worth going after is not worth having.

This exercise can be taken three times a day, but do not take it oftener to begin with, nor with more than seven breaths. It is a very powerful exercise, so much so that it will make the fingers burn if you overdo it.

After some time you will notice a peculiar phosphorescent glow at the finger-tips when entering a darkened room. For that reason it is better to close the hands after taking this exercise so as not to scare people. They might think that you control spooks and such things. It is our object to get away from all spook business and learn to comprehend all things in their proper, natural way. It must always be remembered that all phenomena, no matter how awe-inspiring or marvellous they seem at first sight, are based upon natural law and are in accordance therewith. Therefore the seemingly mysterious is no longer the source of superstitious ideas when the law upon which it is based is understood.

With blessings of all good things,

OTOMAN,
Prince of Adusht.

INVOCATION.

O, Being Infinite,

Thou who dwellest within the innermost of our being,

Evolve through the states of consciousness Thy divine light before our vision ; for darkness, wrongs, agony, misconception, pain and sorrow surround us

Where we feel not the eternal right of Thy divine wisdom.

Thou shinest in the skies like an everlasting sun sublime,

Removing the mists that cloud our eyes and givest us glimpses of that veiled glory, the sweet paradise we would attain.

Despite our narrowness and bigotry, our greed and sensuality, our selfishness and strife,

We feel in our inmost soul rays of the truth divine,

And attain to life eternal by the absolution from all materiality through our obedience to that law divine which is the guide unto ourself.

We acknowledge that our wayward feet only too often were set in paths of blood,

That we have denied the truth, have forgotten the precepts of nature and nature's God, yet it was in moments of forgetfulness, in our anxiety, our struggle to win,

To reach out into paths of gratification, because of our inability to understand the beauties of life.

It is now past, and according to the promises of justice, " Thy sins shall be remembered no more,"

We may enjoy the presence of divine consciousness and wander upon the upward paths of right conduct.

O, Thought Sublime,

Breathe upon this mind of mine that I may ever inhale the sweet perfume of the saviour liberty, the life of men.

It breaks the bonds of captives' chains,

It loosens the fetters of the brain, and sets the higher nature free,

And my soul shall on this bright morn yet conceive perfect freedom in all things.

Give power, sweet sounds of angels from the heights of the throne sublime, to break away from cruel dogmas and cold creeds,
From unjust laws and authoritative institutions ;
Thus illuminating the world with the beauteous gospel of liberty,
The individualised religion of humanity, science and art unitised, and philosophy and sociology harmonised ;
Filling all with love, not hatred ; with peace, not strife ; and with happiness, not wealth.

Be it so. And to this end let all things prosper.

SIXTH LECTURE.

SALUTATION.

In the name of peace eternal and the welfare of all mankind, salutation and greeting.

WE do not care to heal or to be healed. Healing alone never removes the cause of disease. It may stimulate the nervous system for a time, but the malady will return after a few days. No man can cure another. The healer who impresses your mind with the application of terms foreign to your understanding, simply stimulates your brain functions to reverse thinking. This receptiveness of your mind, and its responsiveness to suggestion, is of a hypnotic nature, drawing for its action of stimulation upon the sympathetic nerves, which necessitates a reversal of vibrations in the domains of magnetic circles. The magnetism thus forced to substitute the deficient electric currents becomes consumed by its elementary station, and in this act of consumption arouses the lower conditions of electric force, giving an incentive for more rapid action to the brain centres, and the patient, by virtue of stimulation, has his vibrations raised. But the patient will relapse into a condition of stupor as soon as the consumed force of magnetism, to the degree imparted, is wholly disintegrated by the system. Again it will be necessary to stimulate the system, and this procedure would have to be resorted to until all the magnetic circles have been withdrawn from the atmosphere of the patient, and thus he would fall to the ground.

The magnetic healer imparts no magnetism to the patient. He or she has nothing to impart. Do you think the few passes they make over you, whether upward or downward, possess any virtue? The method of faking matters not. All that can be done, if you are receptive, is to arouse some inactive nerve centres to vibrate electric force. It is all being done at the expense of your own magnetism, and the shrinkage of your pocket-book. One thing is certain—all methods of healing, without exception, guarantee you relief; not relief from pain always, but they will relieve you—of your money.

Don't be angry with the healer who wrote you that by sending a guinea you would at once be brought into communion with him and the power he controls. Don't be unkind. He does as he has promised. It will do you good to send him the guinea; it makes your pocket book leaner while his becomes fatter. There is nothing lost. You do not lose the money. It has simply changed hands. It is not here, but it is there. By and by it will be everywhere. As soon as you post that money you may begin to figure out on your fingers at what hour the letter should get into his hands; when the letter does reach its destination, and you are a trifle receptive, you begin to feel the vibrations that he sends out to you. He receives your letter with joy. He thinks of you as a dear old soul, and he wishes there were only another just like you. You are sensitive to these vibrations, and the more intensely you think, the higher you raise them and the lower the guinea sinks into his pocket. You will be better for it because you have helped someone, and two souls have been made happy through one simple transaction. You have no right to blame him for the business he is engaged in. The signs of the times demand it. If it were not for you and somebody else, such conditions would not exist. If you feed beggars you will have beggars among you always. Put them to work and you will see them no more in your yard.

If you pay out your hard-earned money for all kinds of nonsense, it is not the fault of the one who gets the best of you, but your own. You reap what you have sown. When you answer an advertisement that will tell you how to make money without working; how to learn to make big wages by studying the use of a certain power that may be acquired; how to become magnetic, or use hypnotism so that everything will yield to your bidding, it serves you right when you get "fleeced." You wanted to get

hold of a secret whereby you could get the best of your neighbour. Don't ever think you can get anything from this world of deception to aid you, to guide you into paths of truth.

If you are a Jew, you have no business to come around among strangers to learn of the power that heals. Let Jehovah be your strength and your salvation. If a Catholic, how can you forget yourself and chase phantoms? Your church has all the saints and the power to heal. It has done so in the past; it does so now. Go where you belong, and follow the teachings faithfully. If you are a Protestant, of whatever denomination, you should follow the bidding of your Master, "Come unto me all ye who are heavy laden and in distress, and I will refresh you." And God, who was the same in the past, is the same to-day.

You cannot serve two masters. You cannot claim to believe in God and run after physicians. You cannot believe in the seeking of the kingdom of heaven, and at the same time run after politics and pretenders to help you in securing a good thing in making money. Why try to deceive yourself, God and the world? Be honest. Drop either the one or the other. Come to the conclusion of the prophet, "Why stand between two opinions? If Baal be God, hear him; but if the Lord, hear him."

If you are a free-thinker, go to your physician and be dosed with his prescription. You believe in doctors, then do as they tell you and be content. If you are a scientist of some kind, take your science and let it go at that, and don't mix it with other things which do not concern you. Stop this patching, and take one thing or the other. If none of it suits, come out of it all and seek the goal.

If you acknowledge attributes and powers to God, or the Supreme, or the First Great Cause, as the ultimate, or whatever you please, then demonstrate. It is not necessary to suffer. We do not wish to see you suffer. It is but natural that as long as there are some in this world entertaining ideas of suffering, that although we can no longer be affected by the same, we cannot help but notice such unbalanced conditions with our senses. To such a degree it is an obstacle in our own path of progression, necessarily keeping us on the alert lest at any time we dash our foot against a stone. It is for our own good to see all obstacles removed. And to this end we work, we labour, even plead if needs

be. We do all this simply for the good of our own salvation, while you must do your own part. You get the blessings from hearing the gospel of Liberty. You derive the benefit by working out your salvation, and all of us become glorified in the end. Heal yourself and remove the cause of all disease that you may become whole, and becoming holy the cure is permanent, and you never again go back into the bottomless pit of confusion.

Breathe, breathe in the health-giving essence of life, for it is free. No effort is required, no sacrifice is to be made. Simply take it, for it is yours. Water you have to pay for. It has come to that. Everything you need for the sustenance of the bodily mechanism in its cell form you must buy. Everything has been cornered so you can't get at it except with exceeding caution. There is one thing yet left that is free, and this is air. True, in certain parts of Europe they have begun to tax people according to the space they inhabit, so that one occupying a higher or better ventilated room has to pay higher taxes. It may come to this here unless we awaken to our God-given privilege, otherwise we shall see the day when people will be running around with an aerometer attached to their mouths and nostrils, a kind of muzzle as it were, and in case of default in paying the tax for the ensuing month or year they will be confronted by the air-tax collector, who will simply press the button and the air will be shut off. While the air is still free, breathe, and breathe plenty of it, that the brain functions may develop to a normality by which means will be removed every accumulated superstition and injustice—religious, political, scientific, economic or otherwise. Then you will see the day which has been dreamed of for untold ages, for now is the day of redemption ; now all things must be realised, or never again shall the hour of deliverance come unto you.

Now is the hour of salvation ; this is the day of redemption. Why linger, why stay ? Why are you standing in idleness when there is plenty to do ? Let this theorising alone. Sweep not before the doors of others, but go home and sweep before your own door. This world concerns you only when you will know it is yours. As long as you look for another world, gazing toward the stars, expecting a better life beyond the grave, you should prepare for that place and not meddle with things you have no business with. If you are really anxious to get to that better land beyond the clouds, well—there is no tax on manilla rope.

God is good. He desires not even the death of a sinner. Then why should you die? And is God not a God of the living and not of the dead? Then why will you die? Live on, and on, for it is for His dominion to come on earth that we pray. Then let us realise it. The mechanism of our manifested body is the most perfect of any form of creation. It is the instrument through which the higher life manifests its greatness. We must keep it in good condition if we would enjoy its operations.

To enable one to get the proper attitude it is necessary first of all not to find fault with existing things as they appear to the senses, for the reason that in all things and to every thing there is a cause, and to remove that which is considered improper or abnormal the cause itself must first be removed. In analysing things it will always be found that the beginning lies within thought, and as thought is the principle of your existence, you are to begin with yourself to form, to construct; and whenever you *con*struct, destruction of everything opposite to your composite nature goes on of its own accord.

Just accomplish one thing at a time. You cannot engage in the work of destruction and that of construction simultaneously. Construction is the more desirable, for the reason that everything in nature of a disintegrating tendency will destroy itself without our aid. But to construct is our incentive and ambition. In the construction of things we find delight. Let the world alone as it is. Withdraw from it your part of intelligence and it won't be long until you will find it no longer in an irritable condition. It will all be changed.

As long as you are diseased; as long as you creep before conditions and environments; as long as you cannot establish your independence; as long as you cannot live perfectly yourself, just that long you must take things as they present themselves to you. The kicking you do will never accomplish any good. You only stir up the mud from time to time and cause things to become disturbed. If you want to know what peace is, you must not go to war. You will never find peace in a world of unbalanced conditions and undeveloped brain functions, nor can you expect pure reasoning. You must go within yourself and in quietude unfold the greatness of your own spirit and grow up into the domain where you can see yourself as the Living Soul.

When at work we should keep our minds on it, and give it our whole and undivided attention. It will then be a pleasure to work. It will ever be like play because we can apply to that work such positions, such attitudes of mind as will be for our well-being. And to this end we are now studying that we may be able to apply our knowledge to our daily duties and our daily toil.

Living in an age of intense activity, we must necessarily be equal to the demands made. To enjoy such a state we need constant brain action which can be assured by the generative action of the nervous system and not by the development of muscles, which development is done at the expense of other parts needed for an equalised condition. The nervous system depends upon the normal circulation of the blood, its purifying process and the rhythmic heart action, which we cannot enjoy unless we learn to breathe more deeply. When sick, do not be alarmed. When mentally depressed because of business worries, reverse the thought currents into directions more conducive to your welfare. A normal body entertains a normal mind and worries not. A well-balanced mind enjoys a properly controlled body and is never sick. Justify yourself before the law of nature, bring penance by doing right and all will be well. Either stand up, with eyes fixed upon an object within reach, and take a few well-drawn breaths, or sit down and breathe. Just keep on breathing, and follow the current of breath. You will get settled in mind and body, and, becoming cooler, you will be more fit to attend to the dictations of your mind.

If living in a district of filth, smoke, dirt, and other unfavourable conditions, disinfect your room before leaving it with a solution of five drops of carbolic acid in a wineglassful of water, sprinkling it over the room. Before going to see a sick friend anoint your hands with oil of eucalyptus, or wash them with boiled vinegar after you return from his bedside. Always keep clean, tidy and in a happy mood by taking a few breaths, and remove things or objects of depression from your surroundings, helping you to avoid suggestions over which you have not yet learned to demonstrate sufficiently.

Go to bed as soon as you can find nothing useful to do. Before retiring take a thorough towel rub all over your body, rubbing your feet vigorously and anointing them occasionally with oil. Sleep with your head to the north and feet toward the south.

Lie on the right side, thinking of nothing, and merely breathing comfortably, following the current of inhalation and exhalation with your mind, and all will be well.

As we learn to pay more attention to our walking as well as to our breathing, the former as well as the latter will become a healthy habit, cared for by the concentrated action of the mind. The body, once relieved of unnecessary burdens, can make use of the forces accumulated for the furtherence of tissue building rather than for throwing off waste. There is more in proper walking and balancing the weight of the body than you may at first think. Yes, there is a great deal in it. As to walking properly, you have to learn to relax the muscles and control them at will. In Arabia and other countries the soldiers are marched twenty or more miles every day. They walk upon the balls of their feet. The result of such walking is that they necessarily become more attentive and are thus compelled to breathe more regularly. After all this walk these soldiers receive but one ration for a meal, consisting of six ounces of grain, two ounces of oil and several ounces of wine, according to the temperature or other weather conditions. If, on any occasion, one of them should complain of the insufficiency of the food, his superior will order a few more miles walking upon the balls of the feet to make up for the defieiency. This works like a charm on general principles.

Proper carriage of the body insures a more elevated attitude of the mind, which insures better circulation and generation, giving more power to the organic functions. Going up stairs, we find that as we inhale slowly and retain the breath we shall manage to glide up the stairs in the same manner as we glide down if we pay attention to the fact that to step down easily we must step upon the ball of the foot to give the body the proper swing. Bring elasticity to the body by applying breath and relaxation of muscles, yet keeping the spinal column and head erect. The weakness of flesh is not overcome by denials, and by holding to the idea that mind is all powerful. You must get a "move" on you as well and then the mind will be able to demonstrate greater power, and control the organic action accordingly.

At night we should make it a point not to eat anything just before going to bed nor to retire any sooner than three hours after our last meal. We may eat an apple or drink some water equal

to the amount of the liquid of an apple. The underwear worn during the day should be hung up to air and dry, while the night-dress will be most comfortable if made of linen or vegetable silk. We are not to do much exercising just before retiring. , Simply place our hands at the hips with the thumbs toward the small of the back, and, after having emptied the lungs thoroughly, take a few well-drawn breaths, raising our body on the toes. When exhaling come down gradually to the floor. Having exercised in this manner for two or three minutes, place your chin on your chest on the left side with hands folded over the chest, breathing naturally for a few minutes. Now retire to bed, remembering that your object is to put the body to rest. Think of nothing but your breathing and you will sleep well. To sleep comfortably and feel refreshed on awakening it will be well to wash the face, wrists and upper arms with cold water, and comb out the hair well. It will promote healthful rest. In the morning, stretch the body a few times in various directions as nature will suggest. Take a towel rub and dress. Then take a few well-drawn breaths.

Whatever the disease, the difficulty, the inconvenience, do not be alarmed. Don't have anyone suggest danger to you. Do not confide to others your malady. You do not want their sympathy, as sympathy only increases the trouble. You want to act upon your intuition.

If you are troubled with a cold, take a few short breaths for about one minute, then take full, deep breaths for two minutes, and while doing so clench your fists tightly when inhaling and relax them when exhaling. Then take short breaths again for a little while without clenching your fists.

If troubled with a cough at the same time, after you have gone through the previous exercise, walk up and down the room and take the Second Exercise with this addition: After a full inhalation, hold your breath, clenching the fists tightly and more tightly and raise the arms up to the ears, then throw them out extended from the body, at the same time exhale with force through the mouth with lips just a little apart. Exhale all you can, relax the clenching and lower the arms. After from three to five minutes' exercising in this manner the currents will change, the pores will open and the skin become active. Should there be another attack of the cough during the day, repeat this exercise and all will be well.

When there is a pain in the chest besides, drink hot water freely and take the foregoing exercise. Nature is so kind that intuition will guide you and give you to understand when you have done your duty.

The vibrations must be raised and Breath will do it, and your desire must be to get into harmony with nature, perfectly willing to be obedient and open the way for nature to help itself, then you cannot fail. You thus use the power of mind and at the same time use means necessary for the equalisation of the bodily functions. You then no longer resort to stimulation of a mental or physical nature, but simply establish harmony between the two forces in nature which have been disarranged, as it were, on account of misunderstanding the law.

If there is an accumulation of mucus in the stomach, and it rises to the throat and is quite unpleasant at times as the phlegm remains in the throat and cannot be removed by coughing, you may aid nature one more step by simply rubbing the juice of a raw onion upon the chest and afterwards some oil and keep warm with good flannel. Exercise a few times, and the trouble will almost instantly be removed.

Never think that you are too weak to do the work. Rise above these negative conditions and ask those in whom you have confided to exercise with you, or aid you to keep up the exercises until you have succeeded in throwing off all foreign conditions.

You can throw off a headache within one minute, and neuralgic pains in about the same time. Fevers you can break in the short space of three minutes. But of this we will speak fully in the next lesson, in which the subject of diet will be taken up.

In every exercise you will find movements which will do wonders for you, and yet it should be remembered that no effort is required. Simply scientific application, a grain of common sense, obedience to law, concentration of mind and the desired result will follow without delay.

Instead of worrying about the past and the future, it is better to learn how to live. A great many unpleasant occurrences will then be avoided. Instead of wasting time in brooding over lessons in studies that take the fancy, whether they be philosophy, music, art, singing, literature, languages, etc., they may all be grasped in a comparatively short time after having once learned that the

ability to understand, to comprehend and apply, depends upon the capacity of the brain and the activity of the mind. It is memory, then more memory, that is desired.

If you have gone through the exercises as laid before you in the previous readings you cannot but notice that you are more resolute, that your ideas are not so scattered, that you concentrate more readily, and that you understand things more easily. While you have had some love for art and beauty, and admiration for nature, you begin to desire to know more about everything with which you come in contact.

You have more expression of love. You love more. Even the sun in the firmament shines brighter to you, and the clouds in the sky no longer trouble, for you know there shall be light.

You will now accomplish more good to yourselves and others. You will find that your bodies grow stronger, yet lighter and firmer. The nerve centres of the sympathetic nervous system, which were shocked into unconsciousness at the time of birth, begin to regenerate. You know by this time that a good tree does not bring forth bad fruit, neither does a white mother give birth to a dark-skinned baby.

There are no hereditary diseases, which no doubt you will know if you have studied the phenomena in nature. It is the tendency to lead lives similar to the present that produces like effects. But disease itself is not hereditary. There are no diseases. There is only one disease and it is manifested in various forms. Disease is a unit, and the power to remove it in one form is applicable to another form. Disease is not hereditary, but if you eat potatoes fried in pig's grease, and ham and eggs with a side dish of pork and beans, and a ham sandwich for dessert, you will in time have rheumatism like your mother, and be as gouty as your father if you add bacon to your regular diet. Breathing will aid in carrying off all the filth from your system as soon as your mind becomes partially harmonised with nature, and you learn to obey nature's law.

Do not think that by denying disease you will get away from it. You must be honest with yourself and admit the disease, and at the same time remove all cause of disease.

We often meet with people who come to have a little talk with us on higher thought. The first thing they tell us is that they have been in this thought for years and have no more disease,

because there is no disease, and they take no medicine because they do not believe in it. They say they can eat and drink anything and that nothing harms them, yet there are times when they do not manifest harmoniously. But they think it is because they don't quite "realise," and because "mortal mind" comes into their lives. And before they are through they want to know what we think of that peculiar foreign vibration across their abdominal region which affects them so unpleasantly. They think it is "animal magnetism," the very thing they dread and fear. Of course, there is no fear, but it is the only thing they have not yet been able to "demonstrate" over, except that negative condition in the left limb. Some physician, while yet in the world, called that rheumatism, but they don't believe in names any more. And again, after a hearty dinner they feel somewhat "full," and negative conditions are manifested across the forehead, and sometimes the back of the head, but otherwise they feel perfectly well. We had no opinions to offer, but as they were anxious to have us diagnose their case, all we could do was to simply tell them we recognised their opinions but thought they had no other trouble than "an unbalancement of brain functions." They were quite elated over the diagnosis, and casually inquired if that was all. Of course they felt much better when they left us.

We have also had persons come to see us who were in a different frame of mind, although it is not right to take up our time for no other purpose than to satisfy their curiosity and to ask us to confirm their views. Yet most of them mean well, and there is no doubt but they are desirous of learning. They have been confused by the various theories they have run after, and in some instances have been forced into them, as it were. It is a sad condition, and woe to him by whom all this trouble has come. We have seen them not only by hundreds, but by thousands. We handle them with great care, for they are not quite right in the "upper story." They do not know—their brain functions are utterly upset. They are, as a rule, good people. They were not always in this sad condition. They got into it. There was a time when they were desirous to get at the truth of things, and they sought and sought, and by and by someone in a similar condition took it upon himself or herself to be their teacher. But there can be no teacher. God alone shall be their teacher, and none shall ask his brother, "Do you know God?"

The spirit of the Supreme will guide and lead you into all truth. Do not be deceived and do not try to deceive others. The time is ripe for the world to know the truth, and in its simplicity and purity it will present itself to all mankind. When you meet anything of a complicated nature, drop it quickly before it burns you. Look up and you will see the grandeur of intelligence revealed unto you.

Is it not sad when persons call on you and tell you they have studied all these phases and have enjoyed the higher life for years, yet they cannot demonstrate the power of the Divine to their pupils? They claim that they are healing right along, but they themselves are under the ban of the lower currents. They deny they are sick, and deny taking medicine, when with the next breath they tell you they have called upon a doctor friend of theirs who lives in the higher thought, and he advised them to use Carlsbad water every day, and they do so, and take three liver pills and a few higher potencies besides, yet feel pretty miserable. Of course they don't believe in using medicine; that is why their higher-thought doctor advised them to use these simple agencies to counteract "animal magnetism." We have known people who take morphine and opiates, yet who tell us they do not believe in medicine, and claim a great deal for the teachings of the science they advocate.

Before we can say anything about the efficacy of a certain science we must have a perfect knowledge of it and be able to demonstrate it. We have no right to teach things we cannot observe ourselves, or testify to things we do not demonstrate. If I demonstrate my faith, and live by faith, it is testimony enough to me, and if others ask me it is then time to tell them what I know. Our pupils need not testify to anything but what they experience and know. They may or may not testify, just as they choose.

It makes no difference to this philosophy as to whether you glorify it or not. To us it is satisfaction enough to know that one more poor wandering child of nature has found peace, has been garnered in, one more in the fold of the redeemed. It matters not whether you leave your church, your associations, your society ties; you can become whole nevertheless. Deny nothing, but simply acknowledge it all, for in the confession of things lies honesty, and through it comes salvation. If I deny, I deceive

myself, and how can I expect forgiveness? Having confessed it all, you may take the next step toward redemption, and you will then be free and ready to learn all things that are to be observed through the spirit of truth which dwells within you.

EXERCISE SIX.

We now come to an exercise where all our pupils bow their knees. There is a time in every man's life, whether Jew or gentile, heathen or Christian, when he should bow his knees in reverence. The principal object of this exercise is to distribute the magnetic circles for aiding in the awakening of the spinal cord, thus expanding the realms of thought, enabling you to reason more logically and be able to perceive through the sense of feeling the inner physical mechanism of your being, guiding you by virtue of the activity of the brain cells to the unfoldment of a perfect consciousness and realisation that you are one with God and nature.

Kneel at the back of a chair, bending both knees at the same time. Don't fall upon the knees; do it as gracefully as you perform all previous exercises. Have the chair about three feet from you so you can take hold of the upright bars at back of the chair, one in each hand. Hands as well as body are to be perfectly relaxed, and spinal column firm.

After the prelude breaths, inhale fully and deeply, at the same time tightening the grasp upon the chair bars. Inhale as long as you can conveniently without the use of effort, and without causing unpleasant feelings to any part of the body. Retain the breath as long as you can with ease, still holding tightly to the chair, and as you exhale gradually release your hold upon the bars. Exercise in this position for three minutes at a time, and not more than three times a day. You may take this exercise in the evening.

You need not feel alarmed over the peculiar sensation starting at the navel and distributing itself over the spinal region in an upward movement to the top of the head as well as downward to the lower extremities of the body. That peculiar warmth is caused by the generation of electric force in the nervous system, and that cool, fanning sensation felt about the body is the magnetic circles emanating from the inmost soul.

This position will bring a tranquility and calmness over the mind and open up realms of untold joy. Yet what it will do for you remains for you to experience. But you must not overdo it

because of the great benefits you are deriving from this exercise and others. You must not think the more the better. It is a very powerful exercise. As soon as you begin to feel the chair move before you, and your knees show the tendency to get above the floor, release the hands at once from the chair and stop the exercise for that day. It will not do to over-exercise if you are to develop all your brain functions equally. The curing qualities of this exercise must be experienced instead of explained. Gradually you will be led higher and higher into realms of consciousness, and wisdom will unfold unto you daily. Things you were unable to comprehend before begin to appear very simple. In fact, there will be nothing you cannot grasp and understand, and then you will comprehend that even the light which you thought comes from the sun is but the light of our own planet. You will understand that your senses in their deluded condition of yet undeveloped brain functions have miscomprehended the works divine, and that the sun is neither a fire ball, nor has it any more light than necessary for the sustenance of its own planetary conditions. You will understand that our planet is a light unto itself, and that "I am the light of the world."

Remaining in the position described, with all ideas banished from your mind, follow the current of inhalation as it enters the nostrils, the air tubes, and the lungs; forget even the name of Ga-Llama, the centralising life principle; even Breath—in fact, anything expressing a language. For the first time you will feel an inner charming power that will captivate you, and, repeating this exercise, a burning will be felt, yet so soothing, so pacifying, that it will seem like the unfoldment of some fairy land. And again through repetition a wonderful light will appear—the light of the soul. It will illumine your mind, warm your heart, set into ecstacy, as it were, your physical functions. Then draw all your thoughts from the circumference around you into your inmost self, and a sweet, soft breeze as the blowing of the gentle north wind will linger around you, scattering delicious fragrance like the perfume of roses. You will feel a degree of grandeur no tongue or language will ever be able to express. Still on and on you will continue to go on this plane of eternal progression to which there is no end.

With blessings of all good things,

OTOMAN,
Prince of Adusht.

INVOCATION.

I behold, O Thought Divine, within Thy frame, all beings and things expressed of every kind.
I see Thee manifested upon all sides, of infinite forms.
Even in Me
I see Thee crowned with a diadem of dazzling splendour difficult to behold,
Shining in every direction with light immeasurable like the burning fire of the glowing sun,
And were it not for the variation in manifestation nothing could exist in the presence of Thy involution.
Thou art the supreme, inexhaustible being, the end of endeavour and struggle, inconceivable, indestructible, changeless,
The Supreme of the universe, the never-failing guardian of man, who is law eternal unto himself.
Yea, I esteem Thee.
The world is filled with fear at seeing Thee thus marvellously constructed,
And falls before Thee into destructibility by virtue of its own terror.
Of the assemblage of the gods and those sitting in authority, when fear befalleth them they flee to Thee for refuge,
And with joined hands sing forth Thy praises while the hosts of the great sages, saints, prophets and saviours
Hail Thee for mercy for their fellow beings and glorify Thee with most excellent hymns.
Even the redeemers of nations, tongues and tribes, all stand in awe, gazing upon Thy majesty, and are amazed.
Yet unto me Thou revealest Thy divine presence in simplicity, and also revealest the grandest of all lessons,
That I am one with Thee.
O, Thought Divine, Thought Ineffable, Thought Incomprehensible,
In Thee I live and breathe and dwell, even to Thy throne of divinity I reach,
For in Thy presence who am I but Thee?
Thus be it,
And unto this end let all things prosper.

SEVENTH LECTURE.

SALUTATION.

With that peace which passes all understanding of man, salutation and greeting.

IT is always well to observe the position taken when standing, sitting, reclining or walking. As you are not to lean against anything when standing, neither are you to lean when sitting. If you feel an inclination to lean, lie down upon the sofa or floor and stretch your body. Your body needs stretching; that is why you manifest that tendency toward leaning. Your muscles have either been overworked, or have not been worked enough. As a rule you work too much in one position and do not give sufficient movement to certain parts of the body, while other parts have been over-exerted; something must be done to bring about an equilibrium. The best thing is to stretch out on the floor, face downward, and have someone raise the lower limbs, while a third party gently presses the spinal column from the neck to the coccyx. While spinal column is being pressed the breath should be retained. Sufficient time should be given for lungs to be emptied and filled again before pressing is resumed. The spinal column should then be stretched by a steady pull at head and feet, breath being retained at the same time. Many other movements will suggest themselves as you become attentive to the revelation born of your own mind.

That we are not discoverers, personally, we have tried to make plain on many occasions. We seek no honour for ourselves. There is nothing to be discovered in the realm of mental and spiritual science as applicable to domestic and social life. It was the work, or mission, of our Oriental brother to solve the problem of life from a philosophic-scientific standpoint, and to settle for all time the mysteries of the life eternal. Now that the work is finished, and the discoveries have gone to seed, it is the mission of the Occidental brother to bring about the final redemption of the race, for salvation has come to the soul long ere this.

By the invention of machinery and other implements to ease your toil for daily bread and increase the comforts of life, the union of all things is to be accomplished. Salvation is offered

freely to all mankind. Are you ready to redeem yourself in return ? Do not send missionaries to those people who have borne you saviours and philosophers most sublime. Do not palm off gibberish of babyhood on those who have long outgrown that sort of thing. Do not theorise any more, for the work is long finished. Your attention is now to be turned in an entirely different direction. It belongs to the dominion upon earth, realised by peace. Take hold of the hand that is offered you in peace, clasp it tightly and let us live together as human beings. It is no longer the seeking of the hungry after spiritual things. It is a question of the material bread and its efficacy, its effects upon the body.

You eat too much, drink too much, wear too many clothes, and put on too much sham jewellery. There are so many little things to be learned when you begin to walk in the paths of the righteous. They are such trifling things, yet of such vital importance that unless they are observed you will fall into the abyss of destruction. You eat too much—then, again, what do you eat ? Have you ever thought of what you eat when the table is spread before you ? If you really have, it is strange that you continue to make a garbage barrel of your body.

We do not care to speak of the things you are not to do. Still, for the sake of being correctly understood, we will make a few explanations. It is held by scientists—that is, chemists, physicians and their kind—that meat, for instance, is the most important of all foods. This is very strange when you come to analyse its substance more thoroughly. But, of course, they do not mean what they say. We will not treat this subject to any extent from a humanitarian standpoint, for anyone having a minimum of feeling left after visiting the stockyards and slaughtering establishments loses appetite for meat for at least six months—some for more. Yet it is strange to hear people talk on humanitarianism, boast of being members of societies and organisations for the prevention of cruelty to animals and man, who claim to be devotees to higher thought, and God-fearing men and women, and yet encourage the killing of animals merely to gratify the desires of a perverted appetite and an abnormal craving for flesh. Many seek to excuse themselves with the old, stereotyped and worn-out quotation that we belong to the carnivorous portion of the animal kingdom—our teeth are supposed to prove it, etc. Some hold we have dogs' teeth. We see people daily who have monkeys' teeth, and hogs'

teeth, as well. Because the thief has a tendency to steal, does that excuse his action before the law? Even were man created a carnivorous animal, is there no way for him to outgrow it as he becomes more intelligent? You have no right to kill anything, whether man or beast. The animal kingdom is merely the progressed state and the continuation of the vegetable kingdom, and as the latter varies in manifestation, so does the former vary accordingly in its presentation. The vegetable in turn subsists upon the mineral kingdom, of which it is the continuation, and represents the various phases of life.

Because certain animals live upon their prey is no proof that you have a right to eat them in turn; no more than one man has the right to prey upon his neighbour and rob him of his hard-earned savings—which is worse than killing him outright; or have him work for wages that will starve him by inches; or cheat him out of his wages; or sell him shoddy goods under false pretence. These are continued conditions of injustice. The animal kingdom must be redeemed by the life of the higher and nobler species, not by eating them, as some hold, but by loving them and seeing in them an idea of our own yet undeveloped to its full comprehension.

Is it not true that the more beef there is consumed the more there is raised? Some people think that if the animals were not eaten they would overrun everyone. These people do not seem to understand that there are men in the business who have made an effort to increase their stock by forced means. Let the cattle alone and you will not find many after a few years. They will gradually become extinct. They will not increase so rapidly when without human care. Nothing will justify the eating of animal flesh, try as hard as you may to pacify your uneasy conscience. Your convictions will tell you it is unjust. Neither God, nor prophet, nor man will justify you in doing things contrary to the law of nature which desires to uphold all things for the good of all.

We are told that meat builds up tissue and gives energy, that were it not for meat we could have no strength, could not perform manual labour, could not live. It all depends upon who the person is who makes these statements, and in whose employ these scientists are who are trying to rub jam over the people's mouths. Whenever a concern desires to open up a big hog business it employs some so-called scientist to analyse the chemical ingredients of a hog and

then tells the people the value and necessity of feeding upon hog's flesh. Another concern has a great deal of beef, and it also has its scientist (?) to tell the people they should eat plenty of tinned beef. Fish canneries, of course, say that fish eating gives brains. What brainy people we ought to have by this time, considering the millions of tins of fish that we consume yearly, and think what brainy people those fishermen must be! Since the whale swallows fish in large quantities, he must also be very brainy, and it might be well for those wishing massive brains to swallow the whale. This reminds us strongly of the physician who prescribed lamb's kidneys as a diet for a patient troubled with kidney disease, and who after three years of this sort of diet still complained of kidney trouble.

Have you ever thought where the cow gets her strength from to produce milk—the milk that is so highly recommended by these same scientists and physicians as such an excellent food, containing all the elements required for the bodily needs of a human being? Perhaps by feeding the cow on pork chops and steaks you would get still richer milk. True, the milk we get nowadays is rather poor, but that is not the fault of the cow. The religious scruples of the dealer have a great deal to do with it, especially since he is beginning to learn that sprinkling is no longer the proper mode of baptism, but immersion. To get richer milk the wise farmer feeds his cow, besides good hay, a little bran every day. The farmer does not feed his horse on bacon for breakfast, pork chops for lunch, and ham for dinner when working it hard in the field. Besides the regular ration of hay, he feeds the animal some maize. If the horse is naturally very slow he may give it a ration of oats. When the horse is to be used for driving no man of sense will feed it on maize, but oats is given to secure a more rapid distribution of blood, thus causing the horse to become lively and to travel at a more rapid pace.

The elephant is not a very pretty animal to look upon, yet he is strong and powerful. He lives on grass and vegetables in general. He can by a mere push get a wagon out of the mud that twenty horses could never move. Yet when we come to man we are told he must eat meat to get strength. If it is possible for horses, cows, elephants and many other animals to gain their strength from the vegetable kingdom, should not man be able to do the same?

The mineral kingdom reaches out into the vegetable, the vegetable into the animal—of which man is simply a more fully defined type—and thence through the process of disintegration back to the atomic, where, purified, it will take its course on again and again through the various stages of evolution.

An animal in which the vegetable kingdom has reached its highest development enters upon the process of decay when its usefulness has been ended. Having gone through processes of fermentation peculiar to the construction of the organs of assimilation, and having passed through the established process of tissue building, it must go through disintegration and decay. This is death. The moment consciousness of life has flown from the body, what do you call that body? A corpse. It matters not whether it was a voluntary or an involuntary death. It is strange that you should make your stomach a cemetery for animal corpses. A piece of corpse in a human stomach, and yet speak in horror of the islanders eating human corpses! If you have ever been in an animal morgue (meat market) you would not fail to note the odour of death and decay, unless your sense of smell is very crudely developed. Meat with a strong touch of decay is called "game flesh" nowadays, and is considered something extra fine and a delicacy. Higher prices are charged for a dish of "game" meat. To give meat the flavour of a deer, or another forest animal, it is buried for several days, then prepared with spices. Only in first-class restaurants and hotels can you get this *delicately* dressed meat. Think of it, meat that your forefathers would have thrown into the garbage barrel is now given to you as a delicacy! Some dogs would not eat it; although some other dogs will eat anything in the line of meat. Yet you are to be considered as a *refined* garbage barrel into which corpses of several days' decay are thrown, for which *privilege* you are taxed an exorbitant price. Do you wonder that you are sick, that you have unpleasant odours about you? Are you so ignorant of nature's process of evolution and involution, fermentation and disintegration? Do you not know and understand that intelligences, composing the flesh tissues of an organised animal (collectively), lingering within the decaying life tissues must awaken within your own tissue form toward activity? Do you not know that such activity is opposed to your purpose in life, leading you to your destruction, directly or indirectly, in the same sense as you have caused or brought about

the destruction of the one who had a higher purpose in existence than to be consumed by the craving of an abnormal and selfishly developed appetite? Do you wonder, then, why you are being possessed by many conditions of influential intelligences, causing your mind to drift about and weave nets of subjectiveness about you, increasing the weight and burden in your downfall? O, you blind, near-sighted creature, who claims to stand at the head of creation, how low you have fallen; how you have stepped down and reached out your hand toward the things below that are dragging you down to destruction! Yes, the intelligences of these bodily *dead creatures* continue to live in you *spiritually* and give you the *appetite* as entertained by the beings previously inhabited. These intelligences continue their work as foreign agencies in your body and in their allurements and your gradually negative attitude establish themselves toward a station in your life which accomplishes the subjection of your higher intelligences until at last to your mind appeal the unbalanced intelligences of brute nature, holding you enchained to the lowest conditions of existence, until at last the sense of justice is lost and you no longer live the life of a being noble and sublime, but merely exist as a phenomenon of the brute reflecting through the human form. Can you guess now, *how* Satan has come among men, and is there any wonder *why* such devilry continues to *exist?* How are you going to remove the obstacles from your path which you will continue to feel as long as you continue within a mortal coil? How will you escape the judgment of time, when the conditions about you are the environments wrought by deception; to determine which you are too near-sighted; too inconsiderate? You will continue through such a miserable existence on and on until the sense of justice shall awaken within your soul, gradually repaying the debt you have contracted with creation and its creatures.

Meat contains nitrogen. Nitrogen, as such, viewed from a chemical standpoint, differs very much in its effects, as the various constituents in the many classifications differ one from another. A chemist analyses objects only as to their elementary relation. Of their real virtues and their effects upon the human organism he can only know by continued experimenting. Still, even experiments become unreliable when dealing with matters of a preventive nature. Knowledge comes through experience, the most reliable teacher.

In France, and also in other countries, a criminal of a low type was fed exclusively on meat. They did not believe in capital punishment as much as in countries whose inhabitants are addicted to excessive meat eating. To rid themselves of an undesirable class of criminals they condemned them to prison for life. For the criminal's daily ration he was given veal and a quantity of wine. The first few days he fared very well, and even sumptuously, but after four or five days the prisoner began to grow weaker and weaker, and after thirty days at most the angels carried him to Abraham's bosom. In some countries the prisoner is fed on lamb and wine, and as a rule it takes a pretty good constitution to endure that diet for twenty-eight days. In some instances he cries for mercy, and the Lord of heaven and earth calls the poor wayward child home to regions above, where neither wine nor lamb can disturb his peaceful slumbers.

Any cowboy or sheep herder will tell you that man cannot live on meat diet exclusively. Still, some may think it was the wine that caused the death of the criminal. If so, how dare the physician prescribe wine to the patient who is very ill? If wine kills the criminal, then physicians must cease prescribing wine to patients, and it must be admitted that spirituous liquors are detrimental to the health of the body. The government, whose duty it is to guard its people from injury—the government which is for pure food and food reform—must prohibit the manufacture of spirituous liquors of all descriptions, even for medicinal purposes, or it will be guilty of a criminal offence, and must experiment on a meat and liquor diet for the period of thirty days to prove its virtue as a food and drink. This would be an excellent thing for scientists to experiment with for the next thirty days. But, of course, they will only experiment on cats, rats, dogs and guinea pigs, as is usual, or on helpless charity patients in hospitals. If they would only experiment upon themselves, so as to speak from experience, it would not be necessary to ask for a verbal testimonial, as the result could be plainly seen.

The use of wine or other spirituous liquors will hasten the death of the meat eater. No one can live exclusively on meat. Sad reports are frequently heard from the Western country late in the fall and winter, when whole herds of cattle and sheep perish from lack of food and freeze to death. These are generally herds delayed in taking their journey southward in the fall.

It so happens that, the provisions having given out, the herders are compelled to live on meat until they arrive at a place where they can procure flour and other foodstuffs. In a very few days the herders get sick and progress with their flocks is neçessarily slow. If they are then overtaken with snowstorms the herders cannot keep warm, as the exclusive use of meat does not supply the necessary bodily heat required when the prevailing temperature of the atmosphere is low. It is true the body is warmed for a short time by eating meat, but, like liquor, it is only a stimulant, and the body sinks into a relapse because of the lost vitality. The herders cannot eat continually, as their stomachs would revolt, and if they are addicted to smoking the crisis comes and the herds are neglected. If the herds are corralled they perish from hunger and cold. After that the herder also perishes.

A serious incident is told of a young sheep herder, full of life and vigour, becoming seriously ill after four days of an exclusive meat diet. The provisions were exhausted and he was compelled to live on mutton. He would have perished had not relief come in the way of flour and other food. His stomach refused to take any more meat, and the weather being cold, it was almost impossible for him to keep warm. As soon as he partook of bread and other nourishing foods he gradually revived and was able to be about after a few days' care.

A cowboy may not fear guns and may have the courage to meet man or beast in battle, but he dreads very much to take chances on living on a meat diet for any length of time. He may know nothing of the component parts of flesh, may never have studied chemistry, physiology or anatomy, but he can tell from experience that it is a risky venture to try to live exclusively on meat.

A butcher who knows his business never cares to eat veal. He will tell you that experience has taught him that veal is totally unfit for food; that it will cause cramps in children who eat it, and will lay the foundation for St. Vitus' dance and other forms of fits and spasms.

Some people preach against the use of pork, but use lard in the preparation of their dishes, and are quite surprised when told that lard is pig's grease. There are many healers, divine and otherwise, who boast of keeping pure because they use no pork,

but they eat beef fried in plenty of lard, and are fiends for doughnuts boiled in pig's grease. Some people begin what they think is a reform by using cottolene (a mixture of cottonseed oil and suet) and other such substitutes for lard, but these preparations are no better; if anything, they are worse than lard. Even preparations claimed to be products of cocoanut oil and linseed or refined cottonseed oil are adulterated to a more or less degree, as it is possible to refine animal fats to the clearness of oil. We have to keep our eyes wide open and possess an ever-presence of mind to be able to discern these falsifications. These manufacturers go even so far as to guarantee their products to be strictly pure and as represented. They are pure when first put on the market, but do not remain so after a demand has been created.

We are living in a most wonderful age, when everything and everybody just swells with science and the world is almost overrun with obesity. Before the close of the last century science made a wonderful discovery, a discovery of great importance to obese and fleshy people. Sanatoria have been established where you may have your flesh reduced as well as your pocket-books. But what is this great secret, this wonderful discovery? If given to the world openly and undisguised no one would pay a penny for it, but because it is not given complete and savours of mysticism, a fancy price must be paid. Some people could not live if they were not kept in mysticism.

You go to one of these institutions and the first thing they do is to reduce your daily rations. You are fed day after day on very small quantities of meat. Yes, meat. Science made a wonderful discovery just at the close of the last century. The real object is to *starve* you, to make you *fast*, but as all mankind have a horror of *fasting*, they know well enough from the standpoint of mentality that it would be a detriment to you to know the real treatment. In a few weeks you will have lost four or more stone. As soon as they see the treatment is liable to harm you they change the diet and give you ordinary food, and soon send you home "cured." After a few months it will be necessary for you to return and take another treatment, and perhaps a third and a fourth.

Meat used as a means of fasting will only increase the accumulation of decayed matter and clog up the natural channels, in time producing kidney trouble, bladder disease and other organic complications. Science now comes to your relief with the butchering

process and operations are performed for a supposed cure. If one operation is not sufficient a second and possibly a third follows if you are yet in manifested flesh.

Science admits that meat is a stimulant because of its peculiar influence upon the blood. It increases the action of the heart and heats the system rapidly, but the effects afterward are those of starvation, because it impoverishes the blood through its stimulating tendencies. Why not *fast* without the use of stimulants, which are a detriment to the system because of the continued accumulation of dead matter, thus causing a loss of vitality? As long as there are *meat* and *spice* eaters, just that long there will be the craving for *liquors* and *tobacco*. The use of meat requires counteractives, such as liquors, tea, coffee and other poisons, and were it not for other food eaten besides meat the struggle for life would quickly end. Never talk temperance or prohibition as long as you continue to use meat, tobacco, spices, coffee, tea and medicine.

We now desire to come to that point where we may know something about purification, for this body must be thoroughly cleansed before pure and perfect ideas will flow therefrom. God will not dwell in an unclean tabernacle, not in a temple built by hands. But He will come to His own, to that which is His likeness in all things, and to those who keep His commandments He will come quickly. The one who believes nothing, yet lives the life of knowledge, is he who manifests the God of heaven on earth. The one who boasts of believing it all, who is too good for this world, yet at the same time lives a life of greed and avarice, is the presentation of the adverse condition. But let us not stop here. Our time is too precious to bother with things that concern us no longer. They are only the passing panorama of unpleasant remembrances that we care no longer to conjure before our vision lest they cloud our happiness and mar our own path of evolution. To become pure is ever our desire, and to this end we must fast.

FASTING.

To fast in a way most beneficial and without encountering unpleasant conditions it is necessary to consider the subject in a thorough way. It is perfectly natural to presume that as we place machinery in a repair shop for adjustment, the human body, the most delicate and complicated piece of mechanism, must also be given the same attention and adjustment. If a complicated piece

of machinery is carefully repaired it will do service for a long time to come, but if neglected it will soon become useless and of no value save for junk. So it is with our body. The organs need rest for readjustment from time to time that they may take up their duties with renewed energy. It is in the nature of things that we give our body a rest one day in every seven, besides taking a fast from time to time to bring about normal conditions.

There are two ways to fast—one complicated and full of hardship, the other simple, easy and a pleasure. It is not from an economical standpoint that we advocate fasting, but for the good to be derived therefrom. It stands to reason that when a vessel is to be cleaned the contents must be removed. A body full of effete matter must be given an opportunity to rid itself of foreign substances. Through fasting foreign substances will lose their hold and be carried away through the process of consumption by virtue of the action of the purifying functions of the depurating organs.

Then let us fast. Anyone having gone through the foregoing exercises and experienced the value of perfect breathing is ready to fast. With those not breathing properly it will fare a little hard, although they will derive most wonderful results therefrom. Fasting is only a means to an end. Once the goal is reached you will no longer deal with the processes of purification, as you will know how to live, how to think, how to act.

To fast does not mean to abstain from *certain foods*, to prepare something special to be eaten, to go out shopping and sample foods, nor to visit your neighbours and tell them you are fasting and that you just want to taste their dishes. Fasting means to *abstain from all food* whatsoever for the period of *three whole days and night*,—for seventy-two hours. Eat *nothing*, but *breathe* and *swallow saliva*. Water may be used, but in small quantities, and should be taken only when needed. In drinking water it is to be drawn through the teeth and held in the mouth for a short space of time, mixing it with saliva, chewing it, as it were, before swallowing. Drink just a little each time.

Do not keep the mind on fasting. Pay no attention to it at all. Mind not the dinner bell or supper call. *Keep busy doing something useful.* Those who have eaten meat and used stimulants up to the present time will do well to abstain from their use for a few days before beginning to fast, and then the way will be easier.

As soon as you resolve to fast for three days, go through with it. *Do not live in expectations or horror.* Simply make up your mind to fast for the purpose of aiding nature to remove effete substances from your body so that you may enjoy perfect health.

If at the close of the first day you feel inconvenienced, take your breathing exercises. Breathe fully in the open air a few deep, full breaths. If at the close of the third day you feel faint and have a little headache, take a full, deep breath and with the next inhalation take a drink of water. Then exhale, and after inhaling take another drink. After drinking the water exhale, then inhale and take another drink. This makes three times. If the headache is not entirely removed take one more drink. Four drinks will always remove the most severe attack. The fever will be broken and as you continue to take full breaths from time to time you will feel intuitively that the trouble is over. Should it ever return you will know what to do. This will prove what a hold coffee, tea and certain foods have had on you and how completely they controlled you. The third day will come easily and you will not mind fasting. Indeed, you will feel that you could fast another day, but it is not necessary.

When fasting you will begin to understand the value of breathing. Whenever you feel the least trouble of a physical nature arising, you will know that activity has set in whereby diseased conditions are being disturbed, and you should breathe as follows: After each thorough exhalation count mentally *one, two, three*; then inhale fully and immediately empty. Again count one, two, three, and then inhale. Continue to do so, with chest well raised and elbows touching behind your back as closely as possible. Do this for two or three minutes several times daily. While fasting, and particularly on long fasts, take the flushing of the colon, at night before retiring to bed, for three times, retaining the water as long as possible.

On the *fourth day* break your fast with fruit juices and begin a diet on popcorn. One handful of popcorn is enough for that day. Freshly popped, but without butter, salt, sugar or honey. Simply popcorn straight. Take a drink of water, either hot or cold, but not icewater, one-half hour before your meal, and do not drink sooner than one-half hour after the meal. Eat the popcorn slowly, masticating it well before swallowing.

If your liver is inactive, your stomach nearly ruined, and you suffer from indigestion and constipation, take every morning before breakfast, for a period of ten days, sufficient roasted egg shell to cover the point of a penknife. Remove the inner skin of the egg shell, roast to a light brown and pulverise to a coarse powder. If your liver is torpid, take two kernels of southern white corn roasted to a dark brown colour, powder finely and eat. This is also to be taken each morning for ten days. If your stomach is in very bad condition, get some lobster shells, roast lightly and pulverise and take same amount as of egg shell, every morning before breakfast for a period of ten days. Coarse brown sand, dried in an oven for a few minutes or thoroughly baked in the sun, is an excellent eliminator, and should be used occasionally. Do not take all these preparations at one time. Whatever the trouble may be, take the proper remedy for the period of ten days. Then, if to remove another trouble, take another remedy for a period of ten days. After ten days the trouble will be completely removed.

Again as to the fasting: *On the fifth day* you add one more handful of popcorn, making two handfuls for that day. On the *sixth day* you may take three handfuls of corn, and on the *seventh day* you may take four handfuls of corn or less. Should popcorn not agree with your stomach, take whole wheat, soak it in cold water over night and boil next day for three or four hours over a slow fire. Mash through a colander and eat hot or cold. Of this eat one heaping tablespoonful in place of each handful of corn. Whole-wheat preparations, such as shredded wheat, granose flakes, granola, etc., may be used, after having first been heated in an oven to make them crisp.

After the seventh day you may begin to eat sparingly of grain foods and fruits. Do not fill your stomach; give it an opportunity to recuperate. If desired, after two weeks another fast may be taken for three days. Then again after an interval of several weeks a fast of from seven to nine days may be taken.

After these fasts your appetite will change greatly; in fact, you will get rid of that monster of all disease—appetite. You will have perfect taste, and what you eat will be relished. But you will no longer desire to use tobacco or liquors, neither will you have a craving for meat or greasy foods. You will gradually awaken to the consciousness that comes to those who live in the

light of truth, and dwell in a body purified from all that leads to immorality and disintegration.

Fasting is indeed a great subject and worthy of the attention of all who desire to learn how to live. The method of fasting must be governed by the temperament of the individual. Judgment must be used in all cases. Fleshy people should fast for several days as prescribed, and then one day each week. For those who are naturally lean, and of the nervous temperament, it is best to begin by fasting one day in ten, then one day in eight, one day in six, one day in four, one day in two, until the system becomes accustomed to the change. This is especially good for those who are *too weak to make up their minds* to carry out a radical change. Then again, those of a moderate nature, who suffer from dyspepsia and other organic disorders, will find it advantageous to eat nothing but popcorn, or parched Indian corn, for a period of ten days. After a few trials, absolute fasting should be resorted to for from nine to twenty-eight days.

When taking long fasts and popcorn does not agree with you, soak whole wheat over night in water, then slowly parch a small quantity to a golden brown. After a five days' diet continue with larger quantities, adding a few blanched almonds and seeded raisins. Use from eight to sixteen almonds, and three to five ounces of raisins. You will soon prefer this sort of diet and will make it the principal part of your meal. Study the Mazdaznan Cookery-Book to get a thorough idea of foods.

With blessings of all good things,

OTOMAN,
Prince of Adusht

INVOCATION.

Thou who alone art time matured,
With all the senses of the world manifested,
I behold Thy wondrous works.
In my feebleness there are moments when I cannot comprehend Thy works.
And because of limitation in the memories of expressions,
I feel as if seeking for Thee, the Primeval One,
Thinking myself in this ocean of drifting idealities as being lost.
But how could I be lost, when everything that is
Manifests itself through the Primeval One?
Sought by the energies that have not yet found their innermost consciousness of reality,
But are still drifting about in the determination of their centre,
Thou involvest and swallowest all these creatures from every side,
Licking them, as it were, with Thy flaming lips.
And again Thou evolvest and formest simultaneously all the universes with Thy splendour.
As the rapid streams of full-flowing rivers roll on to meet the ocean,
As the troops of insects carried away by strong impulses find death in the fire,
Even so do all beings in the realm of existence with swelling force pour into Thy Presence for the destruction of their personalities,
Beholding not that Thou art Life.
Reveal daily unto my sense-condition Thy Presence Supreme,
That I may even in this abode recognise the efficacy of sacrifice
And learn even from the lily of the field, which complains not when the ranker growths of vegetation spring up and choke it;
No, but willingly giving up its beauty and fragrance,
Thereby causing the inferior to yield in turn unto another,
And forever beautifying and elevating the vegetable kingdom by the gift of itself.
Thus in all life with the unsightly we are to yield to the beautiful;
The sensuous takes on the spiritual, the useless becomes useful,
The unreal reveals the real, and the higher nature guides the lower,
That the two may ever recognise harmony in the oneness of all variation;
So will peace come to all souls.

From the tides of the ocean, forever following each other with violence,
And lashing themselves to pieces upon the shores of time,
I realise this beautiful lesson of life, that in like manner
Our material tide of greed and avarice,
Ever intending to destroy the very foundation of our nature,
Will dash into fragments before our higher thoughts and aspirations;
But as the ocean after the tempest is blessed with a calm,
So unto each soul after the storm of ignorance,
When purified through the water, fire and blood of time,
There follows the blessing of peace in the garment of the sun-clothed day,
To which no mortal tongue can give expression.
And that calm is stronger than the tempest,
That peace mightier than the sword,
While Love, the highest of attributes, is the breath of all things.
May Thy dominion come, oh, sweet hour of Peace,
For in Thee dwells Bliss Absolute. Be it so.
And unto this end let all things prosper.

EIGHTH LECTURE.

SALUTATION.

In the name of Truth, Peace and Liberty, salutation and greeting.

A GREAT deal more could be said about meat diet, but most of our pupils, especially those of exceeding intelligence who are following the instructions as given, who breathe the breath of life with concentration of mind and who are using their common sense, know for themselves that the meat diet which of late years has been amply discussed, pro and con, needs no further explanations, for all impartial, truthful and really scientific minds come to the conclusion that the use of meat from a moral, humanitarian, religious, philosophic and scientific standpoint is criminal, and of detriment to the progression of mankind and the development of the higher phases of the nobler species. But to satisfy the critic and the "howler" we wish to say that one of

the reasons why scientists have advocated the use of meat is because of the immediate action of certain stimulative properties in it upon the human system. Having gone through all the processes of fermentation that the vegetable must necessarily go through before forming an animal cell or tissue, meat, it becomes a perfectly developed cell form, the juices of which, when taken into the human stomach, are more readily assimilated and turned over to the organic operations far more quickly than a kernel of wheat. But meat cannot go through all the processes of fermentation as grain, nuts and vegetables, or even fruit. Its cells have once gone through the processes of fermentation. Such substances in the meat as the nitrogen are readily taken into the blood, thus immediately stimulating the action of the heart to as great a degree as if salt were taken, which also forces the heart to quicker action. The same may be said of liquor. For that reason you will find that one eating meat has his animal nature more quickly aroused, but relapses into degeneration as soon as the last of his energy has been used up. The man who drinks liquor, works vigorously for a time and then has to take another drink or he will not be able to do the work. One who takes no intoxicants, but uses really nourishing foods works slowly, steadily, coolly, accomplishing in the end far more than the one given to stimulants.

Is meat quickly digested? When raw or partly raw, yes. The juices of the meat are taken into the system almost at once. They are not of a building nature, but act stimulatively and the poor mind in its ignorance mistakes it for invigorants. The fibre substance remains in the stomach to be digested, but as it furnishes nothing but waste, having reached its development as a flesh cell in the animal, it is left there to go through the process of decay instead of fermentation. It accumulates in the system unless the system is constituted strongly enough to carry off the greater part of such dead matter; otherwise disease will grow upon that system. It takes the digestive organs much longer to separate all of the ingredients of the grains, and thus going through the required processes of fermentation considerably more slowly, the intelligences of the digestive organs are able to assign each element to its proper place and the blood can store up the finer fluids of a higher order and retain life fluids that will continue the building of cellular tissues and engage in the development of brain capacity. If you eat meat for breakfast and not much of anything else you will get

hungry long before lunch time comes. You know that much from experience. No wonder, then, that hardly have you finished one meal before all your thought goes to the meal to come. Just think of it, an intelligent being like man thinking of what he is to eat from breakfast to lunch, from lunch to dinner, and hardly through with dinner before giving orders for the next breakfast, unless he goes to some banquet or party where he indulges in another heavy meal. You know, if your lunch is light, consisting mostly of meat, you can hardly await the dinner hour, and you hurry home for fear you might starve on the way. Meat does not feed you. That it keeps your stomach in action is because it tries to rid itself of all dead matter as quickly as possible, and then your stomach becomes empty and as there is nothing in meat to feed you, you are left as hungry as before. That is why you think you have to eat and eat, all the time. You eat yourself poor. No wonder you cannot get along with fifteen pounds a month, you want twenty, then thirty pounds and more, and still you are no farther than when you had fifteen pounds. You are worse off, because you are sick and soon you will be unfit to work, and then you will begin to bewail about the injustice of the distribution of wealth, the inequality, privileges and what not.

Just hold your breath for a minute and listen. Perhaps to-day you are getting twelve shillings a day for your work, and what do you have at the end of the year? In many cases, less than at the beginning of the year. When the time comes that your income is to be cut down to ten shillings a day, you howl and threaten to quit your job, but for how long? You can't stand it a week, for starvation is staring you in the face and you have to go back to work and instead of ten shillings you are willing to take the job for eight shillings a day. What wonder now that with the eight shillings you get along just as nicely. The time is not far distant that the man earning eight shillings will have but four shillings, and then but two shillings a day, and yet he will live. If you will not study economy and apply it while you may, Mother Nature, who is merciful and just and wills not that you should perish in the mire, in filth and neglect, must cut you down so that if you will not learn the grand lesson of true economy, you will be forced into it and you know that will hurt you, hurt you awfully to be thus humiliated, to be put into a tight box where you can't help yourself. It looks cruel, indeed it does, but what man soweth,

that he must reap. You would not listen to the voice of justice, you would not save yourself while there was time. You were running after the goose with the golden egg that you never can catch because someone else owns it. If you desire to become independent and free, you must know how to protect yourself, for no one else will ever protect you.

The greater part of humanity are vegetarians and possess the healthiest and strongest physical bodies. The strongest men and women, and those of greatest endurance, are vegetarians, but vegetarianism in this country and many others, for that matter, will prove a failure in the agitation in behalf of its principles as long as they keep forgetting the study of a varied diet and fail to recognise the necessity of the proportions of certain ingredients to be used in quantities equal to the needs of the body. The abstinence from meat alone will not make you free from disease, just as the abstinence from liquor will not prevent you from making a fool of yourself or the abstaining from tea and coffee cure you of sleeplessness and headaches. Even as a vegetarian you may be ill and poorly off, as much as a Christian may have the failing for reaching out for some other man's goods. There is no intention of stealing, simply that weakness of reaching out for them. If we fill ourselves with potatoes and flour gravy, with a piece of white bread and a cup of coffee for dessert, we will suffer from rheumatism and other similar afflictions, as much so as the one filling his stomach with pork and sour dough bread.

We find that the best guide for man as to the ingredients required by the human system is found in entire wheat. Every other dish must be governed accordingly. Wheat is the standard of grains and the bread from heaven for man. It is the real manna. Wheat contains nitrogen, phosphates, and carbonaceous ingredients in proper proportions as required for the building of cellular tissues. There are grass and grain, fruit and vegetables for every animal under the heavens, but what one thrives upon another grows lean upon and dies. If you put a cow in a pasture and the cow had eaten all the kind of grass that a cow requires, it would soon come home hungry, even after a day's pasturage, because the grass remaining does not belong to her kind, and you would have to send your horse to that pasture and he would be fed on what the cow had not eaten. Each animal knows its kind. Only the human animal, the most intelligent of all, seems to be the most idiotic

and will never learn, but continues to tread upon paths that have repeatedly proven detrimental to him. A fox freed after having once been caught in a trap will never go into it again, and the bear always tries the ground before he steps on it with his whole weight. The horse will always cross a bridge not yet known to him with special care, and although you may catch a rat with roasted cheese, if he escapes none of his relations will ever get into your trap again. He warns them. We know all these things, and yet we won't learn. If you feed a dog on anything that makes him sick, he won't touch that dish again. If we would but use our common sense and reason how much trouble would be saved. People talk about the good old times, when there were miracles and wonders. They speak and read about them and wonder why there can be no wonders to-day. They must be blind, they must be deaf, not to know, not to see the great miracles wrought round about them. Although we do not care to talk religion now, even those claiming to believe in nothing, boasting of their materialism, their free-thoughtism,their atheism, will bear us out in our statement, that never in the history of the world have there been more miracles and wonders performed than in this age, and although at times we have to speak quite to the point and brandish the club, we are astonished at the wonders that you are daily demonstrating.

The human being, in spite of all disease, claims to be the healthiest (?) of all the animal kingdom. We say the healthiest. Just fancy a human being eating white bread which is equal to straw, a cup of chicory water called coffee, a measly looking piece of pie and a dish of corn starch pudding for days and yet live! Take the lion who has a pretty good stomach ; take him into your dining-room and feed him on all those powder rolls for breakfast, that half-hour cooked oat-meal porridge streaked with bluish stripes, enough to make you see stars and have chills and fever run down your spinal column just to think of it. Then that pie, that bread and tea, cakes, puddings and tinned goods! One week will be enough for the poor creature to stretch out on all fours and call out, "Good Lord, deliver me!" While you glory in it and still live. It was promised that we were even to take poison and it would not hurt us. Is it true? Yes. Just think of the poison that is being swallowed by millions every day in the form of medicine and foods, and yet they live. One of our meals would make any animal sick at his stomach for a week. We get out of it with the

penalty of a few hours' suffering. If the sages of old and the apostles and the saints had been given what we have to swallow nowadays, we doubt whether they would have survived. This is a wonderful age and we need not go to sixpenny museums to witness wonders, if we but go out on the street to see God's greatest show on earth, a menagerie that would put Barnum's to shame. We ought to be thankful to be as well as we are. We ought to have been dead long ere this, but nature is constantly evoluting and is making us better, stronger, more powerful, even though we are unconscious of the mysterious operations of nature. Just fancy people running around town without an appendix and live, others without stomachs, yet eat. Of course, they have been running about without hearts for some time, although their old ones are still beating, yet at the rate we are going, we shall be running about without a body by and by. You ought to take hold of your own hands and clasp them tightly and congratulate yourself that this world, in spite of its peculiar phenomena, is demonstrating the greatest phases in miracles and wonders and that you can testify to the truth that you are one of the many who have taken poisons and yet survived, that although you have been crippled in many ways, spiritually, mentally and physically, you still live and are yet going to see even the Lord in the flesh, going to have the millennium come to your heart, and enjoy the dominion of God. Never mind those afflictions you have heretofore tried to magnify in your fancy. If it were possible for you to live with all your fanciful afflictions so long, you will now live long enough to outgrow them, for salvation has come in the observation of the law, and through obedience the redemption from all law, until man can realise that he is law unto himself.

Next to wheat, rye is the most nourishing grain, but because of its deficiency in phosphates it is necessary to make up such loss with certain vegetables. Next comes barley. It does not contain sufficient starch, but the deficiency can be made up with rice and vegetables. Oats belong to the horses and can be used but sparingly in winter time and in cold climates. Indian corn is also a product for animals, although the white southern corn may be used sparingly as the oats. Wheat is the principal food, and prepared in various ways will give sufficient variety in dishes served with suitable vegetable and fruit dishes, as in the preparation it ofttimes loses a certain part of its ingredients and again in

certain seasons it is poorer than at others so that we will always have to make allowances. A person performing hard manual labour can live on six ounces of whole wheat, two ounces of oil and eight ounces of fruit a day; one of sedentary habits on four ounces of wheat, one ounce of oil and ten ounces of fruit. One who performs no manual labour will thrive on two ounces of grain and twelve ounces of fruit, keep a clear mind and be able to do brain work without ever getting fatigued. The main thing is to breathe plentifully, frequently, and have exercise of a varied nature. Allowing for extra rations, in round figures, a man, a hard-working man, can live for 365 days, or a whole year, on three bushels of wheat, fifty pounds of oil, and 200 pounds of fruit. Allowing four shillings for a bushel of wheat, four shillings for every ten pounds of oil and four shillings for every fifty pounds of fruit, it would only require forty-eight shillings a year to pay the whole board bill for 365 days. That would be four shillings a month, or about twopence a day, allowing for extra rations, providing you are obliged to pay the highest retail prices. At the rate of the real cost of the productions to manufacture, it would cost but a halfpenny a day to live, and there are days we can live on less than that, and that is the reason and the great secret that we, ourself, can stand the work we are doing. We say we are doing more labour than any other man, far or near, and live on one one-hundredth part of what they live on. If all our preachers and teachers would follow the commands of our sages, saviours and masters, if our physicians and scientists, who claim to have the welfare of the people at heart, and the politicians who constantly howl at election time that they want to sacrifice themselves for the good of the people, would believe what they say and would know the truth and go out into the world to instruct and lead without price, without expectation of a reward, the millennium could be realised in twenty-four hours and business could go on as it should, without any delay.

My friends, take the warnings from your surroundings as they ring in your ears, not to be frightened by them, but to learn and profit by them, to do better, to change your course and become wise. We are running into destruction at a speed that breaks all records. We know it not, because we are like a man who is bleeding to death while lying in a bath of hot water. From the bursting of a little vein while bathing, although feeling perfectly comfortable,

he will grow weaker and weaker and die. He desires not to leave the tub as it is pleasant to lie in this hot water and the blood oozing from him increases the ecstasy by virtue of rapid circulation. He will be gone out into unconscious regions before he is ever able to realise it, and so with us. We are throwing ourselves into the stream of accumulated bondage of mere superstitions. It is pleasant to lie in the warmth of deception and illusion and pretence, and we feel not that we are constantly giving out our energies, our vitality to heighten this condition of stupor. We know not that we are losing blood. We think we are gaining pleasure. We think it delightful to allow our senses to drift about into ecstatic conditions over the panorama that plays its pantomimic phantasms before our vision, permeated with greed and avarice. The last drop of blood is already oozing out, life is fleeing, and we know no more. Wake up, why will you die before your time! Flee to the mountains of common-sense and understanding and save your soul. It is sad to see suffering when there is salvation, a way out of all danger. The solution of the social problem is not a collective one, but an individual one. Once solved individually, collectivity follows as a consequence. Let us learn to understand that in manifestation there are no two things alike, no two minds alike, no two beings alike, no two thoughts alike. For that reason it must be left to the individual to solve the problem of life. We are but likenesses of the complex whole, and it is not for me to impose upon you and compel you to think as I do. We are one in complexity, one in variety, one in individuality. The understanding and application of the economic question will solve the social problem for all time. As long as nature's abundance will continue to go to waste, it is compelled to produce conditions of suffering. As long as we are bound to hold to selfishness and greed, so long will its own phantoms chase us and make us flee before them, without knowing where we shall land. If we neglect to study the economy of life, nature will force us into conditions where we are compelled to give it thought. When we are short of money, we love to talk about saving. Oh, how ignorant we are! The marmot gathers in his grain while it is plentiful in the fields. He fills his pits to overflowing so that when the winter season sets in and the farmer has gathered his share into the granary, the marmot rests assured for he is well provided for until another crop. But we never think of saving until poverty, distress and

hunger stare us in the face, then we talk economy, political and otherwise. Then we rise and howl like a starving wolf in the snowy regions, where all escape is cut off, and he feels he has to submit to the inevitable and die, die in despair with all his hopes, all his illusion that the breath of his howling will melt the snow.

We do not want you to tell the capitalists and the slave-holders and those in authority that a method has been found whereby to solve this great problem of perplexities for they would at once begin to experiment upon you before you are ready to stand the trial. You know of the great economist who was going to give to the world his theories on economy, but before he made them public desired to give his theories at least one test. He cared not to try it on himself, as he was somewhat in doubt about the practicability of his own theories. He did not experiment upon guinea pigs this time, but on his mule. Evidently you all know that a mule will fare well upon thistles, while a horse would die in spite of their abundance if corralled in a field of thistles. This great man tried his experiment by giving his mule the first day three bread pills and on entering the barn the day following he found the mule kicking quite lively. They do that when hungry and in expectation of getting food. "Aha," the scientist said, "I see this treatment does him well. He even gets lively as he never has been before." He then gave him but two bread pills. The following day, upon entering the stable, the mule scratched with his hind legs and pulled on the rope to which he was tied. "Well," soliloquised the economist, "it becomes him well, he even scratches the floor for joy." Thereupon he gave him but one pill. Upon the following morning, as he entered the barn, he found the mule dead. "Such an ungrateful creature," the great head said, "just as he was getting used to it, he had to die; nevertheless I hold my theory true." Well, I see no one laughing. It is too serious to see anything laughable in it anyway. Just wait until election time and you will see these very mules experimented upon. The same that have died are going to have their dead bodies animated again with some power known to politicians only, and the dissecting process will then go on. But let us leave it here, for it is not worth our consideration. Let the dead bury their dead. We will come back to our question on diet.

If you really desire to enjoy life do not eat yourself poor, but learn that it requires but little to satisfy the wants of this body.

Instead of throwing away your hard-earned money by the handfuls to crowd your stomachs and only nurse that miserable disease appetite, save it, and then instead of slaving all the year around, in and out, you can take a few months off out of every year, to pay homage to mother nature, to God, and to yourself. You cannot afford it now because you are a slave to one certain disease, one certain function of your body. Instead of being bound down to such slavery you should use your means to learn of this beautiful world, to take a trip here and there until you have seen what there is in this world; you should see countries and peoples, see their customs, come in closer contact with them and exchange your experiences. You will then learn to love them all and to cherish all things. When we return from our trip we will feel the happier for it. We will feel the vibrations of the harmony of nature and of the new faces seen and new acquaintances made for months to come, and with the view of making a visit to another country in the near future, to gaze at its marvellous grandeur and admire its inhabitants, we will develop courage to work and to save. We will give satisfaction to ourselves and satisfy the employer who is our servant in turn to arrange labour for those who have not the ability to make work, and who has the responsibility to arrange and to risk first, while we simply do our work unconcerned as to his outcome and draw our wages, to which we have a perfect right, for the labourer is worthy of his hire. We will thus draw the ties of friendship closer and closer between all mankind. Railroads will not be built fast enough, opportunities for work will be everywhere. The idle ones will take our places when we are gone to enjoy ourselves, while we take their places when they take their turn. There will be no necessity to squeeze the pennies to turn them into shillings. The disease, stinginess, will be a thing of the past, and as we gradually amalgamate into the complex whole, even this country will rise in its grandeur and yet be a light unto other nations, for out of it shall come saviours of liberty. Provisions will be made for old age, so they no longer need to run with their scanty dinner buckets to the factory to earn a mite for the mere sustenance of an existence to keep from paying funeral expenses while the younger man or woman is running the streets looking for work in vain because his elder brother, who should have long retired, is keeping him from taking his place. Provisions will be made for all cases and peace will reign among all nations.

Wheat is the staff of life, while fruit and vegetables are excellent eliminators, but not nourishment strictly speaking. Nuts are valuable food for man, excellent muscle builders and used either in their natural state or in the form of oils or combined with grains and fruits, or grain and vegetables, make desirable food and delicious dishes for man. It has been estimated that at the present rate of wages and the implements at hand, the raising of wheat or grain in general costs in labour no more than twopence a bushel. Should the raising of fruit, vegetables and nuts prove a similar mathematical calculation, think how cheaply we could live and yet how much time we could have for beautifying our homes, our cities, our country and the world at large. Wheat soaked for twenty-four hours, or even over night, in cold water and then dipped into boiling water for one minute makes an excellent breakfast food. Cream improves the flavour to some palates, and if wheat be boiled for three or more hours over a slow fire and then mashed through a colander and eaten either warm or cold, it will invigorate the whole system and feed the body for a whole day on but a very few spoonfuls. All bread must be toasted in the oven before using, and not over the fire, whether it be home-made or baker's bread. Whole wheat bread is the most nourishing, but we must not confine ourselves to it exclusively; we may alternate with rye and occasionally white, to equalise deficiencies of starch. Whole wheat soaked over night and, after being heated with hot water and finely ground, is liked by many whose teeth are not in a very good condition, but who love the sweet taste of the juicy, whole wheat. Predigested foods would not be bad if they could be procured fresh, but as they sometimes stand in packages for months in some damp corner of a shop, it will be necessary to avoid all risks and, to redeem them to their original quality in part at least, we should re-toast them in a slow oven to get the grape sugar and to form the dextrine. Bread must be toasted to kill the germ of fermentation peculiar to the yeast. The first baking develops it and with it the arsenic. If you break open freshly baked bread and breathe the fumes arising from it they will turn your stomach for twenty-four hours. No wonder that after eating fresh rolls you feel heavy and your head dull. After the bread has become stale and the fumes evaporated, the germ of fermentation still adheres, and will sour the bread in a few days. When given to the stomach it will go through the yeast

fermentation within a very few minutes by virtue of the moisture and heat of the stomach. Do you wonder then that children gradually develop a taste for liquor and begin to love it and fall a prey to it when out in the world of temptations? It is not born in them. Conditions of improper food have developed it. Mothers must become better cooks, more scientific nurses, greater students of nature than men even, for upon them rests the responsibility of the whole race. They are the life givers; then let them be the life preservers in truth and lay the foundation for the after-life, when the child will have sufficient knowledge to perpetuate that life.

It is not necessary for you to buy coffee when you can make drinks far superior to any drinks known and which are nourishing at the same time. Make your own drink. It will be a pleasure to you to make it yourself and at the same time you get the benefit of exercise. Take a pound of whole barley as you get it from the granary, mix with it six ounces of rye, one ounce of dandelion root and roast it in the oven until brown. Now and then stir it and as you do you get the benefit of stooping down before the oven, or, kneeling down before it, you get your kneeling exercise while you are watching the roasting process. This combination will give you a palatable drink. Grind it whenever it is to be used. The aroma alone is enough to partly feed you. If you desire a still stronger drink as to flavour, take, instead of dandelion root, or in addition to it, two ounces of acorns, or, if you like, two ounces of well roasted corn. It will act upon your kidneys at the same time and be somewhat of a tonic for your stomach. A pound of coffee will in this case cost you about twopence, and the benefit you receive from the exercise and the pleasure in preparing the coffee is not to be overlooked. If you are bound to have predigested foods, so-called, make them yourself. Don't get food containing glucose and other cheap ingredients. They will only sour on your stomach. If you want grain nuts, get whole meal bread, some rye bread and white bread. Toast lightly, grind it, re-toast it a trifle and you will have grain nuts. If you want variety, make different combinations. Take barley, whole wheat and some oats, boil them after previously soaking for several hours, until a mass. Cool it and cut it into slices, toasting in a slow oven until dry. Grind it and you will have something you can't buy for money nor for kind words. Make your own dishes,

prepare your own foods and you will not take on those many undesirable conditions of poorly-paid, sickly, mud-minded people. Put in your own noble thoughts, your good feelings and you and your family will be the better for it. Make your own nut butters and nut preparations, but do not eat too many peanuts as they have qualities of the potato-intelligences which act religiously and rheumatically upon your functions.

Avoid all vegetation which grows under the ground, for only vegetation ripening above the ground and in perfect sunlight, imbued with the beams of celestial vibrations, is food for intelligent beings. As the cattle grazing upon the sunny side of the hills and mountains grow fat, while those grazing upon slopes where vegetation never gets the blessings of the sun's rays, grow poor, so you will grow healthy and beautiful, when fed upon sun-cooked foods, while if you consume foods produced in darkness you will be kept enchained in the shadows of death. When you eat, do so with thanksgiving in your heart, and your mind set upon the work before you. Don't talk, when you eat, do not talk business. Do one thing at a time.

When you prepare food, pay attention to it exclusively. Many a time after a meal in a restaurant, although you have eaten but little and with exceeding care, have you noticed that peculiar feeling which has come over you even before you have left the table? You felt like tearing things to pieces. Had you inquired you would have found that the cook was an ugly creature, angry, excitable, mean. The food passing through his hands had been poisoned by his mentally unbalanced state. You can tell bread made by the hands of a consumptive, you can tell the cakes baked by a rheumatic, and the pies made by vicious characters. If you come home late from shopping, or from visiting your friends, don't get excited, don't slam things about and don't be in a hurry to prepare dinner for husband and child. You will pay dearly for it. Tell them the truth of your delay and they will eat some toast, a little fruit and a cup of cocoa with thanksgiving and peace, but if you hurry and at times get angry and mean, using expressions not found in gospel hymns, when your family sits down to the table, although you may try to hypocrite a smile, and though your husband be gentle as a lamb and your children like angels, after that meal you will find that they will get more or less sick. Inharmony will enter the place, some will get cross and leave the

house, others will crawl into bed, and do you wonder then, when your husband, getting sensitive of the stormy vibrations, goes out on the streets, perhaps to a saloon to drown the foreign vibrations across his stomach, in the waves of Jamaica's harbour ?

It was customary with the ancients, and even in the present day, to concentrate upon the food before them, to select a certain elevating aphorism or saying, appropriate to the occasion, and to hold it in mind while eating. When several members sat down to the table, each one repeated their sentence and in silence they would partake of their meal. The organs thus intelligently receiving the food would assimilate the same and but very little was required to satisfy their wants. Later on prayers came into use, somewhat similar to those offered today, with the exception that a blessing was never asked upon food not fit for the human stomach. You know from experience that when at a banquet engaged in conversation, you would eat and eat, yet it seemed you would never get enough, and when getting up from the table, although your abdomen would stick out like a bass drum and feel as heavy as a lead bar, you would be hungry. The food has not been assimilated. It has turned to waste and unless removed quickly will result in disease and discomfort. Again, on the other hand, having visited a friend of yours, plain in his living, but good hearted, and full of harmony, and although but a piece of toast and a dish of apple sauce be eaten in perfect tranquility, it satisfies you and you feel as if you would not be hungry for some time to come. It makes a great difference in what attitude we partake of our food. You also know that the man with a low forehead, whose thoughts run only on eating and drinking from morning until night, who knows nothing of thought of an elevating nature, will eat enormously. He must eat because his brain is too small to vibrate intelligence to his organic system to assign to the substance taken its operations. A man engaged in deep thinking, a man of true intellect, a man whose mind is centred, whose ideas are firm, is satisfied with very little and is not particular about a great spread. The action of thought, through the generation of electric fluids, feeds him. We have too many dishes. Three to four ought to suffice. One certain dish should be made the principal food, the others merely eliminators. When we have fruit with our grains, we ought to avoid extra vegetable dishes, especially if our soup has contained some. Grains, fruits, a few nuts and occasionally a cup of grain coffee or cocoa

will do for a meal. For breakfast we are not to eat anything at all, especially if we are fleshy. If working hard, we should even then avoid eating breakfast, just have a cup of grain coffee and wait for lunch instead; but even in this you have to use your judgment until you have conquered. But you are not to eat more than two meals a day. In some countries they eat but once a day, as a rule at four o'clock in the afternoon. Those people are found to be the healthiest and besides the strongest. You will yet learn how to live on one meal a day, and the cost should never exceed sixpence a day, even if two meals are eaten.

With blessings of all good things,

OTOMAN,

Prince of Adusht.

INVOCATION.

Breathe out, Breathe out, O Saviour of Liberty,
The beauteous gospel of liberty upon all minds,
That with understanding we may breathe in intelligence born without fear, nursed without favour,
A free distributer of knowledge to all men.
At times that sense of duality still clings to my form, as if a reality,
Until the sun rises within my soul and sheds its rays gorgeously into my deluded manifestation,
Revealing repeatedly, like the sunbeams unto the dawn,
That the light exists everlastingly,
That I am one in Thee and Thou in me,—inseparable.
Rise, yea, rise to the very zenith of understanding,
That humanity may awaken to a fuller conception of what it means
To be mentally and physically free,
To bring forth from out of our innermost the Saviour of Liberty,
Born again for man, conceived by the Virgin of pure mind and undefiled,
To proclaim the message of a country free.
And may that blessed name of Liberty
Take flight through the world upon that celestial morn
And lead us to our birthright, which gives a heritage to all.
As the hour of midnight, the end of oppression, draws near,
May I be ready to carefully collect every crumb of past uselessness
And whirl them into the furnace of the mind,
And consume them by the fire that burns by love divine. Standing alone upon my feet, it dawns upon me, that in looking backward,
I must take heed of the past, and remember it no more,
For it holds nothing for me
But the mouldering of dead bones of untimely remembrances.
I am to welcome the day of Liberty
And give praise each day after the manner of the All Loving,
And thus through life express the purpose of manifestation,
Recognising the rights of my brother,
Who like unto myself is the reflection of the Self-Same-Radiance.
No longer shall I hide my light of understanding under a bushel,
But fearlessly shed broadcast the ideas of justice
To brighten the paths of others
Recognising their rights to do the same,

That their lamps that yet burn dimly may be turned higher,
And give praise and glory unto Thee who illuminates the world of worlds.
Already the message of this gospel is being felt, as it moves upon the depths of ignorance and oppression,
And it is being breathed by all that breathe the breath of life,
Permeating the veins of all with hope, truth, peace,
Until Love shall reign.
Thus liberty alone will be the incentive,
Leading the intellectual armies of love,
Which are the only true missionaries of the world born of good endeavour.
Hasten the day, reveal the hour, I come to Thee. Be it so.
And unto this end let all things prosper.

NINTH LECTURE.

SALUTATION.

In the name of the Gates of the East merging into the Gates of the West, salutation and greeting.

WE have in the last two lessons paid attention to diet and although many more statements could have been made, far stronger and far more scientific, we do not care to give too much at once as we must allow ourselves time to reflect upon everything sufficiently to derive the most good therefrom. We do not by any means intend to hurt your feelings, we would not hurt so much as a bug. But it is necessary that we speak freely, for you are no longer babies. As a rule after the seventh lesson our classes fall off in goodly numbers, thus showing that the statements given are too strong and that they fear, we say fear, although they may have made that old stereotyped claim, there is no fear, still they fear their conscience might wake up and smite them, might reprove them and that they might awaken to a better life for which they are yet too proud. They drop off, but after many days, when trials and troubles and temptations come, they will wish they had done better.

In the meanwhile, they go about and misrepresent the work for FEAR they might be found out, lest they might lose their prestige among their own kind. Yet in secret you will see them go through the exercises, and to their friends they will say that they knew all this before. They will tell you that at first they took this gospel as God-given and its teachers for gods, but now they can accept the teachings no longer, or not all of it, and the rest they knew before. We glory when they express themselves in this manner, for this is a sign that they have been convinced of the greatness of this work and know the great good it is doing, and has done for them. It is taking root within them, but conditions of darkness, not yet fully overcome, influences of hypnotic impressions not yet fully outgrown, still cling to them and they desire to save some of their old worn out theories for fear their friends may think they are not as great as they have boasted, and they listen to stories circulated by those yet under the ban of hypnotism and suggestion, who have no good thoughts, for, if they were pure, nothing but purity would flow out of their mouths.

The ideas they have heard will not contaminate them; for what they have learned in these lessons will never defile them, only that which now flows out of their mouths, reveals their muddled conceptions, their unbalanced condition. Evil to those who evil think. But even they know better. They also will come as soon as they have become more at peace and their minds more settled. Going to an insane asylum you have to expect to be abused by its inmates. It does not hurt you any, for you know their condition. You know that they do not know you, they probably have never seen you before, but as you get better acquainted with them, in their brighter moments, they will not abuse you, they will be glad of your presence. We love them all whether in or out of the asylum. They cannot all be put into asylums, anyway, for then there would be but very few people running about the streets. We have had in all our class work the very best people on earth and they all are benefited through this work. Even those who are slow about things and somewhat neglectful, give testimony to this effect, and you will remember that we have not come to destroy but to build up—to save, to construct. In the work of construction, we are aiming to build up those who in their somnambulistic condition are tearing down unconsciously what they hoped to build up.

In speaking about meat diet, we wish to give a few more points. Have you ever noticed that people, upon getting their vibrations raised, take on a hooking tendency, their heads going back and forth, first to one side then to the other, just as cows do when hooking each other? Well, those people are living on beef principally and through the blood of the beef have taken on the characteristics of cows. Some even go right for you and thus bring forth the bull nature. Some jump on you, but those are generally men, so-called, but not gentlemen. It is not necessary that they eat much beef to show this tendency, only the meat eaten brings it out more. They are internally bulls, for they are those of whom it is said that they have been forced into manifestation before their time, not having developed into the stage represented; at least they show their real characters in their own lives so that those who have eyes to see and ears to hear may know them and take a lesson therefrom. You have seen people around you who are just like lambs, the same like mutton-chops. Now we do not say they have subsisted on mutton exclusively, for if they had, they would have turned completely into sheep, and wolves would know them on the spot and devour them. So they have to disguise themselves. Still they like lamb.

In going to a restaurant, all you have to do is to watch the incoming guests, and you can tell whether it is going to be lamb stew, veal cutlets, beef or pork chops they are going to order. The porkchoppers are of special interest. Now just fancy a person weighing eleven stone taking, we will say, but one order of pork a day, weighing the insignificant weight of one pound. That would amount to thirty-three stone in a year, and the poor creature only weighs eleven stone. Where is the man, where is the pork? Do you wonder then that people not only look like hogs, but live and act like them? Do you wonder then that they can never get enough? But the hog, itself, is not quite as hoggish as you think, his imitators are far behind him, and it will be a blessing for them when in the incarnation to come, if any, they will be privileged to sail under their own flag, and not pirate among the children of men. A hog, when it is fed all it will hold, lies down in the sunshine and gives the other hogs a chance to feed on what it left behind. But there are two-legged hogs who will, even though they cannot use any more of what is in the trough, get into the trough and keep everybody away from it, by their incessant

grunting. It is true, real hogs do that, too. They will get right into the trough and only give the little fellows a chance to nibble on what falls out of the trough and their own mouths; but once satisfied, they will get out of the trough and leave it to the others. Upon asking the farmer what this miserable swill barrel is for, he will tell you "That contains hog's feed." The wise farmer, knowing that the big fellows give the little ones but little chance, stands by the trough with a whip in his hand and keeps the big fellows off altogether, and only after a while gives them a chance. Every time the big one, for greediness, tries to get into the trough, it gets one of those lashes that make it squeal. After the trough is emptied, the farmer cares no longer even if the big fellows should walk into the trough and sniffle around, sticking their noses into the corners.

There are higher thought people who, of course, claim having outgrown these grosser elements and that they only subsist on ducks. Do you wonder then, when they come together and cackle about divine things, that it would put a real duck to shame? Again others only eat chicken. It is not necessary to be a coloured person to be given to this weakness. You can always tell chicken eaters by how they turn around when they lay an egg of pride or self-exaltation. They love to look into every nook and corner and into the pots and kettles, always minding other people's business. Sometimes one of their number will raise his head like a rooster and crow when he has found a little worm, and as soon as the chickens have run to see what the matter is, because of his great noise, he swallows the worm before their very eyes, just as if saying, "How big I am that I can make you come to see that I have conquered a little worm, and before your very eyes I eat it to show how superior I am to this little worm." Whereupon the chickens all go to their scratching after worms and say to each other, "How great our rooster is and how noble of him to give us the privilege of looking at his discovery, and then eat it himself." We do not object to people devouring each other.

It is nothing to us whether you eat meat, or whether you do not. People can do as they please, but they must take the consequences. If they want to poison themselves, they can do so, but they need not think that we are going to encourage them in their sins. If you transgress a law of nature, a law of the universe, don't make a fool of yourself by calling upon the God of nature,

upon the universal or that which is the power of creation and the sustenance thereof. When you find that it does not help you, that your prayers are not answered, don't blame the power behind the throne ; can you expect help from a source you wilfully disobey ? Can you ask a person for aid whom you are harming right along in business and would continue to harm the very minute they should help you out of your dilemma ? Use a grain of reason and do not blaspheme with things and against things that are good and holy. We do not care what anyone thinks of this work, nor do we care for their criticism. We have never asked them for their opinion, and their opinion is not our opinion, so they can keep what they think as their own.

We could make it still plainer, but it will answer our purpose to say but little, very little. But what little we say must have weight and cover the ground until the ground gives forth ; then we shall give more to it, to make it really good, as we never like to be stingy in giving to everyone whatever they may ask. No one shall go empty-handed.

We now come to another important point. We know that our nervous system is the greatest factor in our physical existence, for the reason that it is the transmitting organ of electricity, which electric power is the life of the manifesting form. As magnetism is the substance in which body, soul and spirit move and have their being, so the electricity is to the body itself the substance by which continuous construction is carried on, without which the mind could not work out its activity through the agency of thought. Again, thought working upon the brain cells and by the action of the spinal cord, manifests to the senses through the nervous sistem by virtue of this generative agency, or electricity. The human electric substance is thus an important factor not to be underestimated in our studies, as well as being the explanation of the operation of our bodily mechanism. It is presumed that we all understand anatomy enough to at least get a picture of the ideas imparted, yet we always aim to avoid technicalities and foreign expressions for the reason that we desire to make it plain even to the simplest mind. We use the language in its simplicity on behalf of the people we desire to instruct, avoiding even terms that would otherwise express our ideas far better and would do us and our work greater justice among those who are of a studious

and intellectual make-up. But it is our duty to be plain, so that everyone may understand. We use Ga-Llama to begin with to get you to know that there is a principle which we would have to call centralising life principle and to avoid this long term we give you ours. We could give you many terms that would confuse you, but we are here for the purpose of saving what was lost in superstition and we must use language that will be understood by the wayward child.

The nervous system in the average being is not in full activity and therefore the brain cells cannot unfold the great and wonderful ideas stored up therein. The brain cells are slumbering as it were, as the nervous system does not send its vitalising fluid to the centres. It is not active enough, because the greater number of the ganglia or nerve centres are in a state of paralysis. The brain is thus partly paralysed. You ofttimes feel as if there was something that you would like to express, but you lack the ability, you say. You would like to take up a certain study but you have to give it up as you cannot understand it. You would like to study sciences, but your head gets dull, you can go no further, and you would, of all things, know languages, but you cannot comprehend them. There are things you would like to know and the more you seek, the more you find that those you thought knew a great deal, know as little as you do, that all our knowledge is one-sided, is all only in part. Whenever you would like to go on, you cannot get any more light thrown upon your path, you cannot go on any farther yourself, and there you are. Every cell holds in its inner self the great secret of all the many forms in the existence of the universe and if all our brain cells were unfolded, we would see this life and all life as an open book before us. But this brain, as it is, is not capable of doing the work. In the savage it is asleep, because of the yet evoluting process of time, in civilised man, because of the inactivity of nerve centres. With the opening up of these nerve centres, think of the opportunities before us, think of the enormous achievements ; think of the possibilities, yet untold ! We are doing well now, but we can do better. How we ought to use our judgment for the uplifting of our race. At the birth of a child we ought to use more care. But we err from ignorance on our part. We sever the child from its mother, we sever the cord barbarously, and the shock that the delicate mechanism of the child receives, is simply irremediable. The whole

nervous system is shocked and only after a long time do some of the centres revive and resume their activity, others remaining paralysed. Some centres remain in activity even at the time of the shock. Should certain nerve cells, corresponding to certain brain functions, not revive their activity, as well as the centres that are required for certain processes in reasoning and the use of organs and senses, and the frontal region of the head should be affected, we will say, that child will grow to be an idiot. The functions of the back part of the head in the latter case receive enough electric activity to develop brain cells of an imaginary nature, which will continue in their drifting tendency because of the inactivity of the intellectual brain cells. Thus the child not born idiotic will grow idiotic. It grows more idiotic, unless its head is shaped as much as circumstances will allow. If it does not revive from the shock, it will remain an idiot for life. Those of us who were fortunate enough to retain the activity of centres operating upon brain cells of the intellectual group, thus controlling the drifting of the other to a certain degree, unfold understanding to the degree of the development of brain capacity. Yet we are idiots to certain degrees, only not quite as unfortunate as the other kind. We think, in our way, they are odd, and they in turn think that we are odd. It is possible to help them to realise their condition by great care being taken in establishing a deeper breath, and by getting them to observe proper diet and labour, they gradually become brighter.

It is our business to help those unfortunates, and there are many of them who have become useful to themselves and others. What did we do to them ? We got them to breathe the first thing, to increase the capacity of breath to get the nerve centres into activity, to accumulate a greater amount of electricity, thus vibrating upon certain paralysed centres. Then by proper dieting and exercises, we soon trained them so they were useful to themselves—those who could neither talk, nor walk, nor were able to help themselves. They improved so that they were able even to take up studies of an elementary nature, so that they could write letters and read them. What the exercises and what breathing will do for certain phases of idiocy, it will do for others. There are 72,000 nerve centres in our nervous system, but you will not find them in the anatomy of the dead. Science does not know all there is in man, only what certain authorities claim. There are

72,000 nerve centres alone of a transmitting nature. We do not care to tell you of any more, lest it shock you back again into normal conditions all at once, and you may not want such a miracle to take place. How many of these nerve centres are in activity? Only as many as the surface microscopist can see. Of course, we cannot expect them to see those which have fallen into a condition of inactivity. We will say that science ordinarily will count 250 nerve centres, which would be quite a large number. As it is, what wonderful ideas we have conceived, what great strides and marvellous accomplishments we have made through the action of merely 250 nerve centres upon our brain. How much greater, if all the 72,000 were in operation! You would feel at this moment, were all these thousands of centres to act, your head to burst. Some people's heads are always bursting, not because of the activity of their brains, but because of the bloating tendency and the rushing of the blood to their heads which they mistake for brain-activity.

You have wondered why, at your entrance into the class, we have taken measurements of your chest and your head. We wanted to see how far you were developed, so we would know how to instruct you, as we instruct you according to your capacity until you have developed to a certain point, when we know it would do you good to learn more. You admit that you have learned more in all these lessons than ever in your life before. It is not from what you have heard here, but what your own brain unfolded to you. With the first conscious breath you begin to accumulate electric force that will gradually overcome the paralytic condition of the nerves, and you are already receiving the benefits. Your memory is getting better, you look better, feel better, and know better. When we measured your chest, we did not mind how you forced yourself to show off your expansion. We do not care for the expansion of your muscles, we only figured on your breath capacity, from which we make our deductions as to the activity of the brain, for the size of the head has little to do with the brain activity. A frog can blow up pretty big, but it is not all breath, it is only wind. We also consider the stature, and estimate the weight of the bones. A flabby piece of a flesh-pot with a small pimple on top of its shoulders is always a case of little account, until the pot, which is only walking about to save funeral expenses, be emptied of its surplus effete matter.

The shock received at the time of birth follows us through life and places many burdens upon us which we have not deserved and which are due to the ignorance of those who gave us this terrible reception into this world. And were it not that it was ignorance on their part and that no harm was meant, it might have been worse, but as the vibrations suffered no suggestions, we have partially recovered from it by virtue of our nature, but a certain degree of the activity has to be performed by those still in action, seeking to bring about an equilibrium. If you lose your organ of sight, your senses of hearing and feeling become more acute. If you lose your hearing, your sense of sight becomes more acute, so you can see people talk, while in the former case you feel your way. So it is with the generation of the electricity through the nerve centres of the nervous system. Yet it is not well to run about with dead functions in our bodies. We do not want to be crippled so long as there is a way out of it. You know how awkwardly a paralysed man goes about his business, and you know he is not as bright as he used to be before he was stricken, just as a person having lost an organ or part of a limb is no longer the same person. The brain functions are suffering. There is intelligence in every particle of our being and one part lost means loss of intelligence to that degree.

We now come to an exercise which will help us in the final awakening of the paralysed nerve centres and distribute their accumulated forces, vitalising the brain cells, so as to give forth their intelligence to our sense condition. The tingling shocks that will occur, the heating influences, and strong currents that will penetrate the body and send their soothing forces to the top of the head, causing a gentle quivering of the pineal gland need not alarm you. It is a natural consequence of the exercise, a result of our work for the development of organs necessary for our final redemption from sin, sorrow, pain and poverty, the final redemption from ignorance. It is well, before we give you the exercise that will do so much to aid us in our work of final emancipation, to make a few explanations. You remember that we have said, we desire to talk plainly to you on all matters, so as to avoid misconceptions and misapprehensions as much as possible. There are ways for making things of a system plain and there is a way of clothing it in mysticism, using terms, expressions, names, words not readily understood by the average of mankind. Our work is to be taught

from the house-tops. Every child shall hear and know, all men shall get to know of it, irrespective of position, colour or creed, place or nationality, and in their own tongue it shall be delivered unto them. This use of foreign words without proper, previous explanation is merely a way to mystify which accomplishes nothing. When you hear us use a term not familiar to you, and not found in your ordinary pocket dictionary, we make it our business to explain it. If you do not think that is sufficient, it is your duty to ask the meaning and not dream about it, or give it a meaning we never intended. When oriental teachers come to you, bringing to you the fruit of saving power, and they have to use words not sufficiently expressed in your tongue, ask them the meaning of them frankly and do not gaze at them with open mouths, wondering as to the mystic power such a word might hold. Those words are not what you have figured them in your fancy. You think persons learned, if they can throw around a few Latin or Greek phrases and come to you with a few Hebrew expressions. You force yourself to be awe-inspired when others use terms never heard heretofore in ordinary life. Using a language unintelligible to one is merely hiding ignorance, otherwise we would speak in words most comprehensive, even to a child. Why say Allah, when in your tongue it is God? Why Buddha, when we know it is the Enlightened? Why Brahma, when it is All-wise? True, there are words used in philosophies we cannot find in other languages sufficiently expressed and then we are justified in using words peculiar to a certain philosophy, until we have become conversant enough with them to know the meaning. For instance, we hear some people talk about Shusumna which is to open up by the use of a certain exercise. It is supposed to be at the coccyx whence it vibrates upwards to the brain. These people do not know what this Shusumna is, and it never dawned upon them to ask their teacher what he meant by it. In great expectations people will sit and repeat certain words like "cum, dum, bum, slum, chew gum" and so on, three thousand times a day and before bedtime they will take a look around to see if Shusumna has not yet opened up. In every city we find a number of people who have sat for development for years and yet Shusumna has not opened up. They go so daffy on these things that a constipation of ideas and diarrhœa of words result therefrom, and they don't know what they are talking about. This Shusumna is the spinal cord, my

friends. The spinal cord is of great importance to a thinker and a philosopher. It is the vitalising, transmitting function to the brain. Its mission is manifold, and it is found that in the average man of a stooping tendency with a weakness in the control over the vertebræ of the spinal column, the spinal cord becomes inactive, thus the ideas take on a clouded form of expression, but by firm, upright posture, deep breathing and the utterance of sounds, we can regain its action. Kundalini is also a term used frequently, and many there are who are waiting for the day to come for Kundalini to uncoil. The sympathetic nerves are Kundalini which in their uncoiled, that is, active form, send upward the forces required for perfect birthgiving to ideas or thoughts. An idea must contain all of the elements of activity to be of an elevating nature and capable of sustaining its existence.

When the term Kundalini is being used, the object is to convey to our understanding the idea that by the inner action of the sympathetic nervous system, arousing the heretofore inactive ganglia to vibration, (thus generating electric fluid corresponding to the action of the spinal cord) a condition of harmonious vibrations between the organic functions is being established, thus inducing the condition of mind towards concentrative control, awakening our very being towards consciousness of life and its operations. Material life depends upon circulation and the latter is only possible where there is breath and the directing of breath. Conscious life requires the harmonious action of the spinal cord with the ganglionic system, by virtue of its agency with it.

As breath sets the dynamo of the human form into operation, the spirit of things moves down upon its operations and transfers its presence to the spinal cord, which once in operation becomes conscious of the presence of life and recognises the presence of the objective towards which ideas of thought become directed and expressed, increasing the consciousness of being in accordance to the power of breath. "And God breathed into his nostrils the breath of life and man became a living soul."—Genesis.

The breath of life is a condition consequent on the presence of form and formation and the culmination of action in one decided direction for operation, with an object designated and assigned by the Infinite Intelligence. Although this purpose is unknown to the unconscious condition of collectivity, it is recognised by the conscious realisation of individuality which is made manifest by

the awakening of being by and through the sense condition of expression in the objective. As the breath of life, or spirit, asserts itself by virtue of organic correspondence, consciousness of life results from further operation, inducing conditions which follow a former state of operation, or, man becomes a living soul.

The spirit of man presents itself by action of breath which operates through the lungs, and by virtue of the action of the spinal cord the soul life becomes known to the senses in accordance to the concentration of the mind which operates through the function of memory. The more we breathe understandingly, rhythmically, the more actively the spirit of things manifests, the more thoroughly a condition of purification is established and the greater the control over the generating life fluids and their absorption. Thus the greater the consciousness of being and the more we recognise the individual self, the more widely opened are the portals of thought and the more quickly are broken the captive's chains of past uselessness and superstition—those conditions and environments born of ill-behaviour and now forced into manifestation by the culmination of time ; and now, that the consciousness of life becomes part of our realisation in the domain of action, we recognise our true position and adjust things accordingly for our own good.

To acquire knowledge and understanding, we must necessarily become observant ; and by experience learn to bring into order all that seemingly entertains the idea of disorder because of insufficient control on our own part. We must learn to keep our eyes and ears wide open, be ready to see and quick to hear, but wise to weigh everything well within our own mind and to destroy all that from the realm of thought which is useless to us for the time being and live conscious of that which is controllable by our attention towards the uplifting of our being.

There are no two things alike in all the Universe, there are no two beings alike, and for that reason, the solution of the problem of life is peculiar to each individual in accordance to his position and his own time of manifestation. Dealing in a world of vision, in a world of conscious sensibility, we must recognise our station in life as a reality that is not to be underestimated in its operations, but to be recognised as to its virtues and the possibilities for the attainment of objects of higher nature, by ascending from one station towards the other, and controlling them for the common

good of all. As each and every energy of this collective body of ours becomes more and more conscious of its own individual intelligence, vibrating the same towards concerted operation of the collective mind, there is harmony, there is peace. Love, the virtue of the soul, arises to its realm and all is well, not only in the sphere of its magnetic realm of being, but throughout the electric condition of manifestation, asserting its operations throughout all life cycles.

Activity alone insures us of life. Activity alone brings satisfaction to our conscious being. Inactivity, although but to a small degree, affects the collective constitution of man, and sorrows, sickness and sin are the consequences. The nervous system, upon whose operation the happiness of bodily or organic conditions depends, must necessarily be kept in operation towards the generation of the electric fluids which decide muscular motion and make up the vital and energetic forces necessary for organic expression as well as for the comprehension of the senses. Means are to be used, harmonious to the regulations of nature, not for a continued observance, but merely to gain an end for an object, that will insure us greater results in the pursuits of learning and general understanding. We thus take up an exercise which has for its object the arousing of the nervous system towards a greater activity by virtue of the basic breath, which is the principal factor in all our work.

We have had six exercises up to the present, which we are expected to follow religiously, each one of them once a day at least and in accordance to our ability in the use of breath and our temperament, in some cases using one exercise, in others the same exercise twice and even three times a day. In our new exercise, we propose to pay attention to it but once a day, as the effects are of such a nature that our system must be given ample opportunity to adjust itself and to distribute the generative fluids, the same as the digestive organs in their office of digestion, separation and assimilation require a certain length of time to intervene from meal to meal. We are always to remember that it is not the amount of work we do, but the attention we pay to it. Thus the little we do, will accomplish more good when done in the spirit of willingness and attention than all our careless exertion and effort, no matter how elaborate it may be. We are never to force ourselves to do things, and whenever we feel that there are things for us to do, but we lack the strength and ability to pursue them,

we do far better to take a rest by drawing in a few well directed breaths and stretching the body into various positions, thereby insuring a condition of calmness and inspiration to our system which will lead us towards a better understanding of our conditions and reveal to our mind the means which will prove most effective for our progression. Before we have spent three minutes in contemplation of our better and higher self, we shall know better than to force burdens upon ourselves which only drag us down into the abyss of uselessness. Common sense and reason will be the guide for our bodily conditions, while the ever activity of thought will continue to lead us on by the presence of mind which will direct our affairs in life for our good.

EXERCISE SEVEN.

You will find it most advisable when you wake up to stretch your body for a few seconds, air your body, sponge it with tepid or cold water, then rub it vigorously with your hands, breathing well at all times. Then dress, wash and get ready for this exercise, unless you have other simple ones you wish to go through, although you know you cannot take many exercises in succession, but you must distribute them the best you can during the day, although you may take two exercises together that will suit your peculiar temperament. Procure a flat-bottomed pan, large enough to place both of your hands flat in the dish. Fill it with enough cold water to cover what is ordinarily called the wrist bone, you find it, as you look at your wrist, a little bone sticking out. That's it! To that wrist bone the water is to reach and half-way up, but not above it. In the centre between your hands which must not touch, you place a farthing. Place your hands in the water, stand erect and if stooping be careful that your spinal column does not bend, but simply stand bending only at the hips. Now inhale through your nostrils, as usual, a deep, full breath, and then pucker up your mouth, with tongue flat in your mouth, just as if you were going to whistle. You can whistle, if you want to. Whistle out all you can through the mouth, emptying your lungs to their utmost and take another breath, through the nostrils, again exhaling through the mouth, and again inhale and exhale. Note the current of breath going in and out, with the eyes steadied upon the farthing. You do this every morning, before breakfast. The power will increase from day to day. The system feels heated for a time and the top of the head will throb gently, while the

head will feel clearer and brighter. When taking this exercise, you may as well use the drawing up of water into the nostrils and throw it out through the same or spit it out through the mouth. You can use this water warm, and later on colder. With a little salt it will clear the passages and tone up the organ in general. After drying your hands, rub the palm of left with the right, then the back of left, in circular motion, and then with left hand rub the right, in motions always toward you. Do this until hands become smooth.

With blessings of all good things,

OTOMAN,
Prince of Adusht.

INVOCATION.

Hallowed be Thy name, O Spirit of Love,
The greatest of all sacred attributes.
Who but a soul awakening to realms of consciousness can understand Thee!
For with Thee comes the offering up of the useless or dead
Unto the useful or the living,
In the same manner as the night is offered up unto the day
And in turn the day unto the night,
The summer unto the winter and the winter unto the summer,
As the wind lifts itself from one sphere into another, yet the sphere whence it came misses it not,
For it has gone forth as thoughts to return unto me in new garments of purity,
And, always remembering the grand opportunities and the possibilities,
Peace shall dwell within the doors of him who loves liberty.
Listen, O my soul, to the voice of the three holy children—Thought, Word and Deed—
That speaks in tones of unmistaken certainty.
Remember the fatherless, the widowed, the afflicted, the downtrodden, the outcasts, the oppressed, the lowly, the poor and those in wealth.
They have the same right to life thou hast,
As all mankind is of equal value when they breathe for the first time on earth, and are of like value when they breathe out their last breath into domains of dissolution.
From the first to the last, the moments of life belong to him who conceals the preceding existences, and reveals the future as in a cloud,
A cloud which may be lifted even in time being by the will of him who follows in the paths that eventually lead to self-illumination.
Thus let thy accumulated wealth which has centred before thee,
Conditionally and unconditionally,
Flow from thy hands as from the bountiful river of plenty,
Giving not from thine own or thyself,
But from that great cause from which thou didst receive.

Thy deeds of impartiality, justice and love will not be rewarded unto thee in the specie of any earthly realm, but in the consciousness of that peace which is priceless and above all human valuation. As spirit, soul and body are one and the same to the Holy One, declaring the beginning and ending of all things, always distributing through the law of harmony with the same impartial hands its most holy gifts, so are all that breathe but one and the same in the sight of him whose God is Love, and whosoever abideth in that truth abideth in God and God in him, yea, even unto life everlasting, and to His dominion there is no end. Each season brings forth its kind each day, and utters its own speech without the shadow of a desire for reward. Let this be the great lesson of the dual sense of existence, first manifesting universal selfishness—everything existing for itself in its drifting condition of yet unborn elements—until it immerges into the spirit of universal love, and by virtue of its unified harmony brings forth into reality the divine child of universal progression. Hark! hark! O soul, to the voice of wisdom, and learn to master the great attributes of love, which is the breath that awakens to paths of eternal progression. Be it so.

Unto this end, let all things prosper.

TENTH LECTURE.

SALUTATION.

From the land of early rise and the valleys where eternal roses bloom, Salutation and Greeting.

WE cannot say enough of the great benefits to be derived from each exercise when taken separately and the great influence upon the nervous system when one or more are taken together. We have made plain that the exercises are of a general nature and for that reason it remains for each one to decide, which proves of the greatest benefit to his particular temperament. Those of greatest result are the ones best adapted to your peculiar temperament, yet the others are to be used, until the result aimed at is reached; after that intuition will tell you

which may be dropped for a time, and when to resume it. Should we forget through some error or other, we shall notice how mind will impose a reminder upon us, which we are faithfully to carry out, lest punishment follow.

If you find, that you feel somewhat depressed, low-spirited or cast down, do not allow those conditions to remain. Stand up to your full height, raise your body. Take a few breaths, throw up your hands, hold your breath for a few seconds before you exhale and fold your hands. Then breathe for a while and if nothing comes to you to do, take a seat in an easy-chair, still holding a firm, upright position of the spine, but with the body otherwise relaxed and arms resting on the sides of the arm-chair. Think of nothing in particular, simply follow the rising and falling of your chest and listen to the sound of the breath and the beating of your heart. Send your attention from one organ of the body to another and at last it will come to you what to do. Perhaps, you are to take an exercise or other, and if so, do it. Perhaps, you are to kneel down in concentration to breathe out some good, cheering thought to some poor wandering child of nature. Do so. Remember that every good thought sent out with life, love and sincerity will accumulate in its vibrations, realm after realm, and fill dimensions upon dimensions, breathing its influence, its fragrance unto every one with whom it comes in touch; and when its circle is completed, it will rebound, returning to you with its thousand-fold force from the universal dynamo, to raise your own vibrations to higher spheres. As bread cast upon the waters returns to you after many days, so every good thought given to another will return to you increased, and if that thought can be given out with an action, a deed, to give expression even to the senses of our sincerity, the greater will be its force, for wings will be given to it and it will return with a message of success to our heart. As a shilling doubled in its value every month and each succeeding sum doubled upon itself would amount to hundreds of thousands of pounds in but two years, so every shilling we give for a good cause brings us benefits that all the money of the world can never buy.

There are times when we are restless, and some are troubled even with sleeplessness. When you work too hard, you will not sleep very well, and if you allow your mind to drift about, you overtax the vital strength and you will suffer. When a gentle

coolness steals down your back, that is the time for you to go to rest. That is the time the spinal cord shuts off the flow of ideas of a representative nature and reverses the generation of electric currents in the nervous system in order to store up vitality and generate life fluids for cell formation. At night, or during the sleeping state, the mind resumes its inner work for the building of its instrument. If the system is overheated, which is brought about by force used in the giving out of all vitality, the ganglia of the nervous system are compelled to over-expansion, in which condition no generation can take place. Immediately the mind becomes disturbed, as electric force is its agent to convey its thought to the senses. It cannot vibrate freely. There are obstacles that meet its currents. It seeks to arouse the will of self-reliance to the act of inspiration whereby the nerve centres may be aided in their anxiety to fulfil their function.

The operations of the nervous system are being too much overlooked, the bulk of attention being paid to the blood, and to the grosser and more solid parts of the body. Primarily disease results not from the blood but from insufficient generation of electrism in the nervous system ; thereafter it is communicated to the blood and from the blood to the flesh and so on. The unseen is the starting point of it all. In the spinal cord, which is the grand conductor from the brain and the seat of the soul, is lodged the whole strength of the system. From this spinal cord we see branching out pairs upon pairs of nerves, embracing nerves of motion and nerves of sensation, or the inductive and conductive fibres. From these again we follow up others and so on, until we find them spread into millions upon millions over the human system, in a network so infinitely fine, that we cannot put down the point of a needle without feeling it, and we would not feel, unless touching a nerve.

In all these millions of nerves there is no blood, electric fluid only is contained therein, generated by the action of the nerve centres, while the blood remains confined to the veins and arteries. The blood vessels pass round among the convolutions of the brain and through them the blood freely flows, yet the brain is but a congeries of nerves and is the immediate residence of the mind as the spinal cord is of the soul, as the nervous system is of thought, the blood of the life. The soul or spirit-mind cannot touch any particle of gross matter but acts through the agency of electrism.

whose source is breath from which it takes the life-energy generated as electrism. It again takes the life-energy from the blood which transmits it from the lungs, imparting to each cell according to requirements. The action of the blood upon the brain produces no thought, for were it so, we should think and reason in our sleep exactly as well as when awake, since the blood flows and acts upon the brain during sleep just as when we are awake. It is for the nerves only to carry out the mission of the mind, and when engaged in the generation of forces to be used by and under the direction of spirit-mind for organs of vitalisation, it produces reasoning and thought-attributes but faintly, and we thus roam about as it were in a state of conscious uncertainties. By lying perfectly still upon your back, in a state of relaxation and in an attitude of non-resistance, and breathing evenly, a cooling sensation will steal over the brain imparting to each cell according to requirements. Once that coolness is felt, the nerves contract, resuming their action of generation. In this act, they continue to reverse their vibrations from a circular motion to an elliptical movement, and then all thinking ceases.

The moment a nervous warmth comes over the brain, it tells us that the nerve centres are resuming their activity in the body, and tends to wake us up. This condition may be forced upon them through the irregular flow or action of the blood, which disturbs the mind in its office of directing. If the sleep is good and perfect, it is a magnetic sleep, but when disturbed, it is an electric sleep, because of the interfering active agencies. It is not possible to prescribe for others, the time required for sleeping. It is possible, by a proper attitude, to store sufficient vitality and organise generation for transmitting purposes in two hours in some, while others would require ten, and others, even after considerable sleep, would not produce the required vitalisation.

Electricity is the composite form of magnetism from which it draws its manifesting forces. Yet magnetism is no more electrism than vegetation is soil, but it may return to it again. Thus electrism is merely the phenomenon of magnetism by virtue of its evolution. It becomes a self-moving, invisible substance filling all phases of organised life-manifestation, and is directed to the action required by the power of mind which prevents it from falling into conditions of a drifting nature and establishes equalised action. We are at this time living in an age of constant investigation and continuous

improvements, and the light of reason seems to be pouring in upon our minds in perfect floods ; so that it carries us away with its swiftness, and unless we are able to comprehend its power and gain control over this great influx of light, it will carry us adrift into some forlorn, little mudpool, where we no longer seem to get a chance or opportunity to be rescued.

Like a mote in the sunbeam, we are floating in an immensity of space crowded with ideas of the noblest nature, knowing no limit, and it is for us to determine to build a solid foundation, lest we lose our hold and be carried into space, whence there is no return. Those who sniff and sneer at others who are determined to open their eyes and be accordingly, are simply afloat upon the debris in the rushing waters, not seeing the terrible torrent before them, towards which they are rushing rapidly—but another moment, one terrible fall, a crash and all will be o'er.

There are many things that baffle the scientific world, but what of that ? If they cannot understand how the water gets into the bladder, or what the office of the spleen may be, or why there should be an appendix to the colon, and have no proof as to where life begins or where it ends, what does it matter, when there are minds that are above these questions, who have no doubt in their minds as to having all these questions and many more solved ? Must we continue to merely theorise with those who have not yet been able to see, to understand, and to prove ? How can they find a thing that is only to be found in a direction entirely opposite to that in which they are looking ? Know for yourself, think for yourself, and always remember that things will reveal themselves in accordance to the degree of your comprehension. And although a certain thing comes to you at one time differently than it did at another, it is simply the degree of understanding unfolding to you the truth best comprehensive to your sense condition at the time. Fear not then for all is well, all is and has been right ; everything comes in its own due time.

In speaking of sleeping and sleeplessness, we would like to have you make a few tests for yourself as there is nothing better than testing everything for yourself, until you are satisfied in your own mind, always remembering that observation is sister to experience and the latter gives you knowledge. For instance, lie down upon your back in a position with head level with lower limbs, muscles not wholly relaxed, and the mind will begin to

wander and ideas of an imaginary nature will thrust themselves upon you ; you will drift about in your fancies and rest becomes an impossibility.

If you now still rest in that position and draw your lower limbs toward your body allowing the knees to spread, a sensation of fear and trembling comes over you, the circulation is partly checked, the respiration difficult, the action of the ganglia over-taxed. When lying on your left side, leaning over on to your shoulder, so that the arms are free, respiration comes easily. The colours before your vision will always return to the deep cream and white and your mind functions entertaining ideas of an elevating, forgiving nature, you will show an inclination to pity, sympathy, morality and be reflective. Lying upon your face, ideas of a passionate nature will at once arise, and act disturbingly upon your brain functions.

Retiring to bed, with head to the north and feet south, lying upon your right side, facing west, as you go to sleep, you will feel calm and rest will come to you. Breathe fully and deeply, banish all ideas from your mind that have occupied you during the day-time. When you close your shop, your business, when your day's work is done, you have no business to weary your mind-functions any longer, but take rest from your labours and your works shall follow you. Your time has come to turn your thought into entirely different channels. Wait until morning with your plans for the next day. Each day has its own planning to do, and to carry out. But if you think you must do it, then get at it. Don't weary your system, get up and get to work and do what comes to you and relieve your functions of the condition of anxiety and restless-ness you are imposing upon them. If it has to be done, do it quickly. The idea of one brooding about the labour before him that is to be done next day ! Many a woman retires to bed with the scrubbing of the floors on her brain and then wonders why she cannot fall asleep when she is constantly thinking where she had better begin first in cleaning up the house upon getting up in the morning. They turn it all over in their minds, they see already how topsy-turvy the house is going to look, and they dread to think of it, especially if someone from the country should happen to drop in on them, to pay them a visit.

Those people remind one very much of the young mother, who with her first-born in her arms, allowed her mind to wander fifteen

years into the future and cried bitterly for hours and could not be pacified, even by her husband returning to dinner after a hard day's labour, and who, finding the table not spread, and frightened at first sight by the picture that presented itself before him, learned the truth only after much persuasion that the mother had thought of her boy as grown up and engaged in the cotton mills, and how it would pierce her heart, how terrible she would feel, should that boy come home with his little finger scratched by a spindle, and, oh, how it would bleed !

We repeat, if you have anything to do and it is worrying you, get right up and resume your labour, however late it may be. When you get it off your mind, go to bed. You will rest and in the morning you can continue your labours in peace. When you retire to bed, you do so for the purpose of gaining vitality for the coming day and all drifting of ideas must cease. In case of sleeplessness, take a linen handkerchief or a piece of linen cloth, and fold it into a bandage. Dip the middle part into cold water and wring it out. Tie it over the ankle of your left leg, so that the wet part covers the anklebone. Cover with a dry cloth to keep it from being exposed to the air. Retire to bed. Follow in thought the currents of inhalation and exhalation. Do not allow your mind to wander to the cloth around your ankle and you will soon fall asleep.

Should you at any time wake up in the middle of the night, don't be disturbed, but just find which of your nostrils takes in the greatest volume of air. You will find it is the right. Then just turn over to the right, close the right nostril and begin to breathe through the left. At first it may be somewhat difficult, but you will soon conquer and while you yet follow the currents of breath, in a few minutes you will find yourself in the arms of Morpheus. The benefits received upon retiring to bed from concentrating upon breath, are of great efficacy for the reason that they will aid you in the power of concentration and improve the memory. Concentration upon the breath at that time will develop the breath capacity, for although you have fallen asleep, the rhythm as decided by the mind, will still continue in sleep and the result will be that you will get along with less sleep and yet gain more vitality in the time taken for sleep

Do not bathe too often. A good sponge bath of tepid or cold water is of greater benefit to the skin than a thorough plunge

bath. Too frequent bathing clogs the pores as much as dirt will, and will weaken the activity of the skin besides. There is reason in all things. A man, shovelling soft coal all day, may do well to take a partial bath to remove the dust from his skin, which would be apt to clog its pores, unless he has perspired sufficiently in his labour to carry off the accumulated dust. But those not working in very dusty places, need a bath but once a week—a thorough hot bath, and then care should be taken that the skin be kneaded thoroughly, soap used freely, and afterwards rinsed off perfectly, the skin dried thoroughly, and rubbed with your hands liberally until the skin is perfectly dry and smooth, soft and velvety. If not velvety after being dried and thoroughly rubbed, it will be necessary to dissolve a little oil in a small quantity of grain alcohol and the body rubbed smooth with it.

A cold water sponge-bath before retiring over neck, arms, calves, hands and face is an excellent thing, although not particularly the face, except the dashing of tepid or cold water into the eyes. The face should be washed the night before, dried and rubbed with some good vegetable oil. It is an excellent thing for the removal of dandruff from the hair to wash the hair thoroughly, dry it and then rub in a vegetable oil over night. Repeating this for ten nights will cure any severe case, and with the addition of oil of eucalyptus (Australian) it will prevent the falling out of hair.

Those who have grey hair and would like to have it turned back to its natural colour and who have learned to stop worrying, can hasten this rejuvenating process and aid nature by using cactus oil upon their scalp or make a simple restorative as follows :

Boil one good handful of onion skins, yellow Danvers, in one quart of water slowly for sixty minutes exactly. When cool, add one teaspoonful of powdered borax to each pint of liquid ; one ounce of tincture of eucalyptus and two ounces of grain alcohol. Shake twenty minutes and keep in a dark place. Frequently rub on the scalp before retiring to bed.

To treat the face and neck properly, so as to enjoy a velvety and smooth appearance as well as to remove wrinkles from the face, it is best not to wash the face too often in water. Too much bathing weakens the action of the skin, especially where the organic functions are insufficiently active. Through the action of

the skin, nature, as a last resort, seeks to rid itself of morbid matter accumulated in the body. Should the action of the skin be retarded, the suffering of the body becomes much more intense as the organic functions are at a loss to rid themselves of the over-accumulated matter. Such a skin takes up the fine dust of the atmosphere about us, which, first settling in the lines of the face that characterise our temperament, produces a living organism which spreads over face and neck, causing the skin to wrinkle. It is not age so much that produces this wrinkled condition ; it is the fine dust that works itself into the pores. Bathing with soap and water alone will not remove the dirt from the pores.

To treat the face properly, it is best to bathe it at night just before retiring to bed. Use plenty of castile or vegetable soap and wash the face and neck in as hot water as bearable. Rinse off well after a thorough washing. Then use cold water, as cold as can be procured and bathe neck and face. Dip a wash cloth in cold water and hold it over the face ; also a cloth over the neck, while you dry the face. As soon as the face is perfectly dry smooth the skin with your own hands ; use no flesh brush. As soon as face and neck become heated, use either nut butter, almond oil, or any nut or vegetable oil on your face. Oil it well and retire to bed with the oil on the face and neck. In the morning dash cold water into your eyes a few times. Then dry them and rub the face with a towel. You will find that the oil you put on the night before has done its work. The towel will be very dirty, as the oil, having penetrated the pores, loosens the dust and forces it to the surface.

In continuing to bathe in this manner, wrinkles disappear and the face will retain its youthful appearance even in advanced age. Do not bathe your hands too often in water. When dirty, oil them and dry them with a towel. As long as we keep up the skin activity just that long we shall be able to throw off from our system substances foreign to the welfare of our bodily functions.

And now that we have learned how to appear youthful, we should desire to fill out the face as well as the hollow places in the neck and chest, especially when fasting. All we need to do is to bring our fists as closely to the armpits as we can. Then we inhale through the nostrils as usual. We blow up our cheeks and through the smallest possible opening of the mouth blow out the breath to its utmost, keeping the cheeks puffed out all the time,

and the chin well drawn back. This will round out the face nicely, while if our necks are to be filled out, all we need to do is to fill our lungs with air ; then while retaining the breath, work our arms forward and backwards while clenching fists tightly and retaining the breath for three or four movements, and relax them as you exhale through puckered up mouth. Doing this before the mirror, you will be able to note the result after a few minutes' exercise, and repeating it two or three times a day, you will be amply repaid for your trouble.

It is perfectly proper that we should appear pleasing to our own eyes and feel satisfied with our looks, for unless we learn to admire our own selves and gain our own self-respect, we shall never be able to expect it from others.

As we learn to direct our thought in any desired channel with the object in view of accomplishing our ends, we shall achieve and learn self-mastery, which is the secret of power, elegance and happiness. We cannot fail when once we have learned to understand the simple law that governs nature and how to apply the universal principle upon which all life is based.

The more we simplify the operations of manifested being, the sooner we shall be able to control it for our own good. The simple things in nature are the ones that perplex us, while the more complicated operations have less charms for us. In our fancy we are only too liable to be carried away into realms of imagination less useful for the demonstrations of an everyday life. We are to learn to demonstrate to our own selves rather than to demonstrate to others by illustrations copied from others. We must be original. To succeed in this we must learn to control the powers within us, as everything within nature and the universe is directly concentrated within the functions of our own brain, and as these brain cells unfold by virtue of the conscious action of Ga-Llama, we become aware of the knowledge and understanding hidden within them and realise the objective of manifested being throughout nature, merely as the expression of our own self, as impressed upon our consciousness by the self.

To attain to such knowledge, to gain our end and reach the goal of self-recognition, we are to pay attention to our present need. As a desire arises within our heart, we are to further it with our good will by attending to it with our mind and bring it

into realisation. To desire and to win it are two different operations of being and require the double action of purpose. It does not suffice to merely desire to walk, we must express it by getting up on our feet and doing so. Not only are we to resolve, to think of the noblest and best, not only to aim for the highest and to feel confident in our mind to succeed and to win, but we are also to wake up and take hold of things as they are coming before us as opportunities to be taken advantage of. As we make use of every little opportunity greater ones will appear leading us gradually to realms untold, where we shall have abundance and realise that the storehouse of nature is inexhaustible to him who will economise time by opportunities.

Arising in the morning we do well to stretch our body in various positions with muscles relaxed and after a few well drawn breaths proceed to our daily calling, keeping our mind well centred upon our work, which enables us to hold the vital forces of our system under control, and helps to store up vitalising conditions rather than to scatter them. Labour will prove to us a pleasure rather than a burden, and instead of feeling that we are compelled to slave, we feel thankful for the privilege of using our powers and directing them toward useful pursuits, which insure us of development, physical, mental, spiritual and divine.

As we concentrate upon the work before us, we gain pleasure and happiness for our reward. Every idea that comes before our mind will prove practical as we test it for ourselves without delay, and thus we not only work out our own salvation from the conditions and environments of time, but become saviours of nations in the work of the redemption of the whole human race; as by the solution of the problem of life through the operations of individuality we hasten the day of collectivity which is the reward of our labours in the manifesting sphere of action, that leads us on and on to still grander realms and accomplishments. This no mortal eyes have yet been able to behold, no sinful ears developed enough to hear, no ordinary mind able to comprehend and fathom, but which is revealed to the One, ever changing and ever acting throughout time and space, but never ending and ever conscious of its position. Such is our work in manifestation to work out the problem of life. To rise higher, to recognise our true and noblest nature, we are to conquer the natures of our characteristics and unify them towards the common good of Oneness.

To succeed in this end, we are to become acquainted with our peculiarities, rather than to shun them. We are to recognise them, to confess them as present with us, although not within us, as they are merely the outward expressions of accumulation. As we learn them to master them, learn them to use them ; and no more abuse will rise against us, and we shall welcome the day that reveals to us our shortcomings. We gladly receive our judgment and become willing and ready to go on in working out the great problem of creation, which has an object in its operations towards ends untold.

EXERCISE EIGHT.

Take a seat upon the floor, oriental fashion (see cut No. 2). Cross the lower limbs first before you stoop down to take your seat, for this is to be done gracefully. You are not merely to squat yourself upon the ground, for we are not taking up a squatter's claim just yet. Cross your right limb over the left, and let yourself down easily (see cut No. 1). Try it again. In getting up from the floor, you are not to cling to the floor, just place your hands over hips as you are required to do when you take your seat and raise yourself gradually from the floor (see cut No. 3). It is no trick to do that. If you wish to get rid of a corporation or large hips, if you want a form beautiful to behold, you need to practice this a few times, sitting down and rising up again. To get up easily, all you have to do is to pull one limb a little forward and to throw your weight upon it, bending the body a trifle forward, and up you go. It is so easy, and it will give you confidence in yourself ; you will learn to balance yourself in every possible position.

You may, if you have gone through fasting and dieting, and are living the life of a true being, take up this exercise for the purification of the nerves. Place your right elbow into the palm of your left hand, chin resting in your right hand, and with your index finger you close the left nostril, while you inhale through your right. You gaze at the tip of your nose, but follow in mind the current of the breath and watch what may follow. You do this but for a minute, then alternate position of arms and reverse breathing. Do this only when it comes to you to do it.

Now we shall get up again and take an exercise, we may use frequently, if we so choose.

Take a full breath, throw out the arms, then hit the chest while exhaling. Again inhale and repeat the hitting of the chest, as you gradually exhale, for three times. The fourth time, inhale and hit the chest again, but hold your breath as you move your hands under armpits (see cut No. 4), thence along to the spinal column, where the hands meet, and pass them down along the spinal column to the small of the back, when drop hands of their own weight and exhale. With blessings of all good things,

OTOMAN,
Prince of Adusht.

No. 1.

No. 2.

No. 3.

No. 4.

INVOCATION.

To whom shall I give thanks,
To whom shall I turn and look up,
When Bliss Absolute, when Light Immeasurable, is manifest in even me?
When even I present through Myself the divine majesty, and am in thought not yet able to sense the Ego which is seated in the hearts of all mankind,
And which is the beginning, the middle, and the end of all things!
My delusion has been dispersed by the revelation of the words that have been spoken by that still small voice inconceivable by sense alone,
And which has become plain for my soul's peace as I unfold my nature to realms untold.
Faintly at first, then clearer and clearer my vision, my sight,
Until I behold the mystery of spirit, the inexhaustible majesty, the indescribable Self.
Of the waters of immortality I drink,
For long I had been thirsting after righteousness,
And released from sorrow and pain, birth and death, poverty and old age,
I glory in the embodiment of Self-Illumination, beyond even goodness, action, indifference.
By divine power my delusion is destroyed, and once more I am collected to that state which falls not.
Free from fear and doubt,
I am firm,
And will act according to the bidding of thought divine, which ever leads me, if I but follow. Be it so.
Unto this end let all things prosper.

ELEVENTH LECTURE.

SALUTATION.

From the land of early Springtime, whence the north wind wafts fragrance of flowers divine, filling thy senses with its inspiring sweetness, Salutation and Greeting.

IT is not right to find fault with the conditions of the times, but it is proper to take a peep at the things around us and rid ourselves of their hypnotising influences for all time, so as to clear our mind entirely, knowing for all time that whatever is—is best—best to him who views it in the light most appealing to the mind. We would, for instance, not mind the works of others however delusive in their operations, for the reason that they do not concern us. When once dissatisfied with the actions of certain men, you ought to know the next best thing to do, that is, drop them as you would a hot pancake, and then let them alone. People get exactly what they deserve and look for, some getting what they do not want, but that is their own lookout. Schemes of deception are being practiced all around us, and it is considered quite an art to sell a customer something he does not want, as it does not require much eloquence to sell people something they are looking for. This eloquence is quite an art and it is represented in many phases. Some call such an accomplishment a gift of God, when in truth it is but the gift of "gall"—not spirit, but "gab."

Still, after sifting it all down, we always come to what is true. The only trouble is that the truth is stretched so terribly that it requires a great deal of light to see where it began to be stretched and where it is likely to end. Truth there is in all things, but as rubber will break when it is stretched too much, so truth will sometimes break by over-stretching, and then we cannot use it any more. Some man once said that the reason honesty lasts the longest, was because it was not in use, and truth would remain, because it had never been handled. We still hold that there is honesty in every being and truth is its principle, that the man starts out into the world with good intentions, but comes home a wreck. He lacked the character to withstand temptations. Is he to blame? Judge not, lest ye be judged also. But let us see.

For example, here are physicians daily drugging people to death, knowing perfectly well the poisons administered to the masses. Is it wrong or is it right? Take it as you please. Were it not for the demand for drugs into which people have gradually been hypnotised and self-hypnotised, such conditions would not exist. We hold that the physician in most instances is compelled to administer drugs, not because he believes in the efficacy of the same, but because the people demand it. His patient wants medicine and if he refuses to give it to him, someone else will. True, that physician lacks character as much as the patient. A profession that will force one into hypnotic conditions is not a desirable profession to enter. There is plenty of other work to do. People need to be enlightened upon these subjects for they have been driven into these conditions through their ignorance. Even the professions fear to come out and acknowledge the errors of their ways, but continually patch up their text-books, knowing full well that the hour has come when the accumulation of authorities has to be thrown aside; yet, out of the debris, they are anxiously trying to save fragments of old superstitions, fearing lest they be put to shame; and others not of their profession, politicians, priests, scientists, aid them in the upholding of their errors, while the mass of the people are ever ready to follow. As you call into the woods, just so the echo resounds to you.

But men in the professions are so tired of their own and others' theories, that they would welcome a new era, could this burden be rolled from their shoulders. But it cannot be done; they have to do it themselves by rising and teaching the coming generation better methods, although the old fogies will learn no more, as you cannot teach old dogs new tricks. So the attention should at least be turned to the rising generation, which they can win over to the better path. When they have done their best, others will come forward and take hold of those whom they can no longer reach. Protecting certain methods will never do away with injustice. If anything, it will only increase crime, for as soon as a certain class can obtain license to kill, it will gather around itself all the undesirable elements who will take advantage of such opportunity to obtain protection for their ill-intentions. Education in the matter of living does not belong to any one class, but to all people, and all those who hold otherwise are not for the good of humanity, but have selfish aims to carry out. This world is

in need of more teachers and real physicians and less prescribers of drugs. When people learn enough to know how to live they will no longer see the necessity of filling themselves with things detrimental to themselves and society.

Coming events cast their shadows before them, and things, as they exist, only show what must come, as they begin to appear to our senses. When the boat began to sink, the captain announced to the passengers on board that there was no possibility of escape, that the crew had done all they could to save the boat. They could do no more but get down on their knees and leave it all to God, when a woman exclaimed in tones of surprise: "My God, has it come to this?" Yes, it has come to that. The boat of corruption is sinking, sinking. The politicians, the priests and their assistants, the physicians and their mates, the undertakers and druggists, are doing all they can to save the boat. They do it for their own sake. And to the people they owe that duty, for they have paid their fare. But sink they must, man and rat. It has been decreed that nature must revenge itself, that justice may reign upon the earth. When a thing becomes corrupt, it must go down because of its own corruption. If the people are diseased because of their corruption, those of like nature whom they hire as their slaves must serve them first so as to save their bodies as long as they can and do all possible to save them funeral expenses, and when they won't last any longer, at least do the fair thing by throwing a goodly per cent. towards their co-operators.

Have you ever seen a boat sinking, with people crowded upon board? It is a terrible thing to see. The captain had notified the senior of his company that the ship was not safe and needed to be abandoned as it was beyond repair. But the proprietor would not listen to him. He was hard on the captain and plainly told him unless he continued in his duties, he would simply hire another man, who would take out the ship on its regular trip. The ship was loaded with passengers for the Syrian coast. It made its time as well as could be expected of a boat in such a dilapidated condition. Occasional breaks occurred, yet it went on. The captain did all in his power to guide the ship. He had wife and children at home who depended upon him. It was for their sakes more than for his own that he had not given up his position. It was the thought of them that made him more cautious than ever. They were nearing their destination. He saw a terrible storm

approaching. He knew the treachery of the Mediterranean Sea. He knew how quickly, how suddenly a storm is apt to come upon one, and how dangerous it is to be caught in one of them, especially if your ship is not strong enough to withstand its terrible fierceness.

He ran about giving his orders. Every man took his post, threatened with being shot down like dogs if one of them should attempt to leave his place. Only a few more knots and they would be safely gliding into the harbour. But, what was that! Those on shore anxiously looked out to sea. They held their breaths in anxiety; moments seemed to be hours. But what was it? The howling winds brought terrific, heartrending cries to the shore. All was confusion and but one second more and the ship sank into the ocean. Here and there someone attempted to save himself by clinging to some raft. There, look! another is trying to get hold of the raft; already his hand is touching it, but the sailor standing on it fears for his own life; with his belt in his hand, he hits the poor creature. With the buckle he strikes him upon his hand, one more blow and the unfortunate sinks into the cradle of the deep. But there comes a wave at this very moment, it washes over the raft and the next moment raft and sailor are gone, gone to appear before the judgment seat of Him, whose right it is to judge. None at the shore cared to venture out into the raging sea. Only three who expected their friends on the boat dared risk it, although knowing it might be in vain. They never returned.

But let us deal with these things no longer than necessary. Let us turn our eyes rather to the picture on land where all is calm, all is safe, to a degree at least. True, even upon solid ground, calamities are apt to overtake us, therefore, let us learn how to control the vibrations of nature that even wind and waves may obey our will, through the power of the Infinite who is mighty to reign, and ever ready to please His own. Never mind those that have departed, never mind those who claim to know about them. Always remember that there is nothing lost in this world. Everything that is thine own will come to thee. Then why worry, why trouble ourselves? If someone near and dear to you should leave this sense condition, what is that to you? And if it pains you, if it affects you, it is but your sense condition to which you lean the most that makes you feel the loss. To them that are gone, it is but gain. It is better so. How and what do you know about it? Go and do all in your power to learn more yourself

and learn by the lives of those gone before you to do better. If they have gone, how do you know but that it may be for your own salvation, for your own good? Died, that you might live, sacrificed, that you might enjoy life in its entirety. Seek, therefore, the dominion of heaven, of peace, the harbour of safety, of assurance, that you may not blindly run against the rock of destruction.

Still, if you continue to feel downcast and sorrowful, you need not run around chasing phantoms and delude yourself with the idea you are doing good. If that departed one for whom you have endured hours of sleeplessness at night when you ought to have had rest, after you have nursed and cared for him, have smoothed his pillow that his head might find better rest, have fanned his forehead, wiped his clammy hands, and you have tried to make his last hours as pleasant as you only knew how, even calling in a physician to help him on his way, you have done everything that could be expected of a sympathetic, true and moral being. Yet he passed away. Now, if a big lump of beefsteak, with a little pimple on top of his shoulders for a head, should tell you he sees his spirit around you and hears his voice, don't get angry at this poor-brained conundrum. Have mercy on him; don't kick the life out of him, even though he would stretch the truth. Keep away from him. He is not deserving of your company. Do you think for a moment that one near and dear to you will hunt up a stranger, one who has never done anything worthy of praise, that the departed will give you the cold shoulder and reveal himself to another, who, after being paid a fee, gets into a so-called mediumistic trance, which is nothing more than fits, spasms, convulsions, epileptic conditions and the like?

Think of it, your little boy or your darling girl, to whom you have been so dear or that mother or father should materialise themselves by means of a piece of cheese-cloth, and then only by the power of a tobacco-soak, a wine-bibber and grog-shop chaser, a smokestack, or an illiterate woman, for a certain sum of money! If you think those departed consider themselves hireable by these spirit circus managers, you are very far on the wrong path. Think of it, paying a few shillings to go to a spiritual materialising "circus" or séance, to see some beloved one appear and tell you he is feeling pretty well and he is glad to see you, and such like nonsense. If your beloved ones have anything to tell you, let them come to you, and if they won't at least be sensible enough

to be independent, let them stay away. If they cannot come and play in your yard, surely you ought not to run after them in someone else's yard, where you have to pay for such a privilege and be tied down to certain conditions besides. Wake up there! What is the matter with you? Why will you continue in these paths of illusion? Is it not time that you began to think for yourself? Then kindly remember, that as long as you are chasing phantoms and love to be deceived by voodooman tricks and have sprung upon you Father Christmas surprises, don't you dare to open your mouth against those who call for help at the shrines of saints, against those who feel their nearness to them; don't ridicule those who believe Jesus is near them and speaks a word of comfort to their fainting hearts; don't you ever dare to say anything disrespectful of the church, and its sects and denominations, for you have no right to judge who are yourself blind, and more so, than those who do not boast of their wisdom. Verily, it will be more merciful with Sodom and Gomorrah on that great day of gathering than with thee, Jerusalem, that boasteth of thy lustre and thy riches, but within thy walls art rotten to the core.

Our spirit-mind is the great factor of our individuality and by its action all phenomena are made plain and everything in the world of senses, however complicated it may seem to the yet deluded senses, will be made comprehensible to the mind that strives to know. Every thought, every action, every scene and face, are impressed upon the brain—the mind-plate of our being, just as sound by a fine needle upon a phonograph record. Everything on that record can be reproduced at any time desired, and so every phase of manifestation can be reproduced by thought and the strength of the memory. You can hear voices, you can hear songs, you can see faces and forms, visions, everything you choose, not in your imagination, but in truth, and others around you may see the same, yet after all they are mere reflections of the negative which is in your own mind, for if they were not there, the pictures could not be produced. They may be produced repeatedly as long as the negative is there, yet the negative will not lose its virtue, and remember that another, not in the possession of this negative, cannot make the picture until you lend it to him. But why should you bind your heart to things which you possess in the negative only? The original is gone. Let go of it! Seek others that have a reality!

There is no satisfaction in all this phenomena hunting, no knowledge to be gained from all its theorising. Telepathy even is nothing to you. People make much of it because they do not know or understand it. It has been known by the ancients. It is being practiced by all mankind, more or less to-day. Some become more proficient in it than others, yet it is for all to know and possess. It is merely one of the senses opened that enables them to see and know for themselves. Orientals know it to be one of the senses developed, which enables them to see more clearly than with the eyes alone, to realise the things yet unfolded, to send out thoughts of beauty, of truth throughout the world, thus drawing more and more tightly the cord of friendship until we shall see face to face that there is no mystery, that it is all daylight. Your thought knows no limit, and it can be felt if you but think concentratively and determinedly in your mind the direction you desire it to go. To become proficient, to make yourself more impressible, more sensitive to the vibrations around and to control them intelligently, is merely a matter of practice.

You begin first by looking into a show window; glance at several articles therein; walk off, and now picture out in your mind all those several articles seen in their respective places and repeat the names whereby they are familiar to you. Should one slip your mind, should you have a doubt as to the true position of a certain article, return to the place and look again. Then describe the various colours of each article and so on. Place upon a table various kinds of fruit. Close your eyes and allow your hand to float over the table; speak the names of the fruit before you, touch it, then pick it up and open your eyes if you feel you have made a mistake. Exercises of this kind for a few minutes each day will repay you for your perseverance. They will strengthen your memory besides. In going about you will always do well to commit to memory certain sights and scenes. Do not take any more than you can master at one time. And as you continue to do so in your daily walks, you will find that it keeps you out of mischief, you become rested and you will rest better at night, too.

Should it be that you desire to write verses or put down your ideas which you consider to be of value, take a pencil, tie it to your wrist with a silken thread, keep your tablet with you in bed and many a time you will find some beautiful ideas recorded thereon. They are your own. It is your hand that wrote them,

your mind that revealed them to you. You may have never thought of them, yet they are from that same source that guides you in the daytime. It may be they are signed, and those signatures are yours also, the expression of certain brain impressions,, certain conditions, which have been caught at some remote time, perhaps. If you desire to commit a certain piece to memory, just read it over slowly before you retire. Place the book under your pillow, in the morning open the book and read it over again, it is yours.

A person fast asleep can be made to walk around the room by merely holding a light before his face and gently calling him to get up and walk ; he will do so. The senses will respond if the mind becomes responsive to the bidding. Yet, in the morning that person may not remember it, but when asked about it the following night in his sleep, he will be able to recollect it. Repeating this with him a few times, it will impress itself more strongly upon the brain, until after a few days it will seem to him as if he had dreamed it and at last he will know he has walked in his sleep. But if you had marched him around the room, and brought him before a mirror, immediately he would wake up.

As soon as we begin to get an insight into our own life, we desire to study man in his entirety and the relationship between man and man. We ought to understand these so-called secrets of nature and seek to solve them in their own simplicity as they present themselves to us, and not attempt to mystify either ourselves or others and thus complicate matters. We will then not forget that attention must be given to our bodily conditions, so that we may understand nature and nature's calling. Let us watch the birds of the field and see how they take in a deep, full breath before they alight, see how they can hold the breath and add to it as they continue on their flight, how they hold it, and yet from time to time give forth notes of their coming. See how the eagle can suspend in mid-air, how the spreading of his wings will hold him there aided by his control of breath. Learn how fakirs can continue to live in a dungeon of smallest space for months without ever leaving it, and yet live, and how they can go hungry for months and yet not starve. And let us learn that, although we may get into straits, we need not despair, for we will learn how to keep above the raging waters, although all else may sink.

There are so many things we might learn from the objective were we but attentive enough and observant as well as keen.

Nature is full of beautiful lessons of life in all its four dimensions of space, the elementary, mineral, vegetable and animal, and from out of these four quarters of the earth we are to gain our recollection of past experiences. We have no need to pass through conditions of evolutions lower than our own manifestation if we could but characterise our true nature and manifest our being of individuality. Only when we forget our life consciousness and drowse into the lethargic state of negativeness, we become subjected to the condition of that law that regulates nature, and instead of being able to stand upon our own feet, we are controlled by conditions and environments that have forced us into the existence of form, which carries with it the suggestions of the past, assigning to us our position, and with it the struggles inherent in all the productions of negative nature. Our reasoning from cause to effect being based upon the objective as it appears to our senses, which are but partly under our control, cannot reveal to us the true nature of the purpose of life. We may try ever so hard to delve into the secrets and the mysteries of the universe, still, the solution of the great problem will remain beyond the average comprehension. Only the simple things in manifestation carry the charm with them that teaches us the lesson of life and are as milestones upon our path, telling us the distance as to whither and whence.

Instead of wasting our precious time in arguing about the conditions of our day, comparing them with the times past we should turn our attention to the present and learn to understand our own self so that thereby we may be able to map out the path we ought to tread. As long as we sit in judgment upon our brother and our sister, the day of redemption will be far distant and all our life in vain. As long as we are engaged in tearing down, we shall have no time left to build up. Leave the obstacles in your way to their own fate and resolve to select a position upon which you can bestow your energy and construct the castle of solidity that will withstand time and change.

Only too frequently we neglect our duty to ourselves and those of our household by engaging in pursuits which have no real value. We sit down and talk charity and by the time we are through, we have resolved that a person in need of charity must necessarily procure the signatures of several members belonging to the charitable institution before shelter is to be offered the needy one. What a farce! And that we call charity, that we

call philanthropy! We come together and argue for the Sunday and daily closing of the public-houses, as they are a menace to our young, a danger to their characters and their manhood. We pass resolutions and shape a policy by which our candidates are to stand, and when elected they will merely shrug their shoulders and say to us: "Easy, my lord!" We talk temperance and abstinence and demand that the public-houses be closed and the proprietors be forced to give up their business, while we do not dare to raise our voice against the institution that we have raised for our protection and which gets its revenue from the distilleries and breweries, and even puts its own stamp upon the "fire water," thereby protecting it as pure and wholesome. Don't you think you are tackling things from the wrong side when you growl and rave against the retailer, while the one who stands protected by a power you uphold by your voice, remains unmolested? If we would but think, reason and reflect we would no longer set our minds against the things as they are in effect, but turn our attention to the source which needs to be wiped out of our presence.

We ascribe a great many things to existing evils, not realising that they are the result of our own currupt condition, our own uncontrolled being. If we would pay attention to the effect of foods upon the body and learn to eat and drink only that which is conducive to the development and replacement of cellular tissues, study the economy of life and economics proper, no longer would we be shifting about, scattering our life forces, but we would learn to enjoy life, thereby laying a foundation for the redemption of the race. By proper and gradual development of our bodily action and the harmonious operations of our functions, we shall learn to appreciate our composite being and recognise the beauties of life and the grandeur of existence. Unfolding our sense-conditions by degrees, corresponding to the operations in nature, we shall realise that our work is a great and noble one, indeed, and that life is usefulness, aches and pains merely the result of misconstrued conceptions, and sorrow and troubles simply the misapplication of opportunities presented, and misrepresented by our misconceiving mind, which by virtue of the unbalanced conditions in the collective system of our being, expresses certain conditions of a manifesting existence. Once we have learned to understand the application of the principle of life—the breath—and direct it into the channels most desirous for our well being, we shall have no trouble in apply-

ing our knowledge even into paths where cases of emergency arise and demonstrate to ourselves the possibility of directing our powers for our own good.

Whatever befalls you, do not forget that a few well-drawn breaths in a perfectly relaxed condition, will point out to you by a mind thus pacified the best plan or path for you to pursue. Even though danger be near, the presence of mind by the keeping up of the rhythmic breath, will reveal a way out of difficulties. What is impossible for philosophy, science, sociology and religion to accomplish, is given to the breath to demonstrate, to carry out. Keeping our mind well centred upon our work before us, whatever its nature, we shall never fail to derive benefits from it.

The same breath that can be used to produce cold can also be used to produce warmth according to the attitude taken by the mind and the position of the body assumed. Thus that same breath to which there is no end in manifestation of unnumbered phases, may be used to unlimited degrees in satisfying our thirst and hunger. To accomplish this, we are merely to use our knowledge towards the desired end and apply it. When you feel perfectly dry and suffocated, just take a long breath through the nostrils and finish the inhalation by quickly opening and shutting the mouth, drawing in air through the mouth, exhaling again through the nostrils. The exercise will prove of value in summer time or in asthmatic afflictions.

When thirsty, simply place your upper teeth over lower lips, draw in a full breath through the teeth, but exhale through the mouth. At once you will feel cooled off, the thirst will be quenched, and repeating it a few times you will thirst no longer. Do you see what is meant, that when we will take of the water of life we no longer need to run to Jacob's well? When hungry, when fasting for purification, when wandering about the desert or out in the wilderness far from home, and you know not where to get the next piece of bread, do not despair. Thy Father, all-loving, has provided you with everything that will meet all cases of emergency. Place your teeth tightly together, with tongue pressing against the lower teeth and lips parted. Breathe in, close lips immediately, exhaling through the nostrils. Breathe again; if saliva forms in your mouth, hold your breath, so you can swallow it first before you exhale. You thus take out of the air the metal-substance contained therein. You can even taste the iron, which

you convert into substances required for the making of blood. Should you feel that, although you have sufficient iron in the blood, there is a lack of copper and zinc and silver, place upper teeth over lower, keep lower lip tightly to lower teeth, now breathe and you can even taste the metals named. Then should you feel you need more gold element for your brain functions, place your back teeth together just as if you were to grind the back teeth, taking short breaths only. You will then learn to know that there is gold and silver all around us, that our bodies are filled with quite a quantity of gold. Should a process be found by the thinkers of the world to amalgamate the gold in the dusty sands of New Mexico and other fields into solid gold, it would be but one more step to get an idea how to win gold out of human bodies and you would no longer see them bury their dead, but their lust for gold would be so great, they would run their own dead through concentrators. Thus a man considered good-for-nothing would after all be taxed according to the value of metal he would be liable to bring should he die, and his creditor would not rest until he had his debtor milled and the contents properly assayed and his share turned over to him. Even the banks would then loan money on anybody, and by default of payment would simply have you concentrated to get even with you.

Should you find yourself in a condition where it is necessary for you to keep up for a considerable length of time, take, besides the various breathings enumerated in these lessons, a handful of soil, two inches from below the surface and tie it over your navel with a cloth, exposing that part to the sun-light, for a time at least. Repeating this half a dozen times a day, you will be enabled to keep up your strength for many more days and after some practice in the breathing, even weeks.

And now we come to our regular exercise.

EXERCISE NINE.

Throw your head backwards. Inhale fully; now strike your chest with your flat hands, still inhaling, and throw up your arms

simultaneously, and while you are retaining your breath, bend the body forward and allow hands to touch the floor, but do not bend your knees. Now, as you are exhaling, rise gradually and keep your hands gliding along your body over chest and throw them into position. You can repeat this exercise to suit your own fancy. It will be a great restorer to your depleted lower organs, strengthening the muscles of the trunk of the body and making good dislocations of organs (see cut, page 200).

EXERCISE TEN.

Many of us are troubled with colds and their consequent affections, such as catarrh, etc. Such conditions are due to the over-accumulation of mucus in the stomach. As this mucus attempts to leave the system but cannot because of the inactivity of its native channel, some of it rises upwards and causes an irritation to the membranous lining which when inflamed produces coughs and hawking similar to that resulting from lung affections, and are frequently mistaken as such. We are to give our lungs freedom to act and space to expand in. The spine must necessarily be set more firmly to avoid all pressure upon the sympathetic nerves. Frequently we find one shoulder higher than the other, due to neglect on our part in changing position frequently when engaged in certain kinds of work. To overcome all stooping tendency, as well as freeing our organic functions from mucus, and getting more freedom for our back lobes to move in, we will have to take a particular exercise in the morning after arising. This exercise will produce the desired end to such a degree that we shall never miss taking it, as the effect will prove beneficial in every respect.

In the first place, take a piece of chalk and draw a line on the wall even with the end of the finger-tips placed on the wall as high as you can reach. Then place another mark four or more inches above the first. Now walk away several steps from the

wall. Then walk towards the wall, inhaling, and as soon as the right foot comes to be set against the wall, strike up with your hand to the highest chalk mark, retaining the breath, with the heel of the left foot a trifle raised above the floor. The muscles of the body are to remain in a relaxed condition, while striking the wall. The hand does it with force, but the arm, in particular the wrist, is to remain perfectly relaxed and flexible. In returning to position, exhale, and when inhaling walk towards the wall. Now turn around and walk towards the wall so that the left foot comes to the wall and strike with left hand. Do this three or four times with each hand, always remembering that in all movements where arms are to be thrown upward, you are to retain the breath, to gain a perfect result (see cut, page 201).

With blessings of all good things,

OTOMAN,
Prince of Adusht.

INVOCATION.

There is Light throughout our daytime,
Even at night there shineth Light.
Be this daily then my question :
Do I always do the right ?
Do I follow my heart's bidding ?
Do I act right nobly, best ?
Do I work with all my power ?
Do I prove I am divine ?
Do I act, as I am thinking ?
Do I help those that are sinking ?
Do I rescue them from shame ?
Do I see my own reflection in the animal and all factions represented by mankind ?
Do I live by self-abnegation, loving every tongue and nation ?
Do I seek the better part ?
Do I always stand for justice ?
For my brother's cause, do I fight ?
Do I feel to sacrifice, if needs be my own life ev'n unto death ?
Do I use my very power to upbuild God's glorious Bower over foe or friend alike ?
Do I feel, it's all illusion
When I fall into delusion
That I live for my own self ?
Do I know that glorious lesson, that Esau-Jacob I'm myself ?
That they are but the conditions which shall lead me through all nations, from out darkness into Light ?
If I know then what my duty, if I know what I must do,
If I know then my position, know of things I must undo,
If I know whate'er befalls me, that I am steadfast to the end,
If I know that God, all loving, called me to Him not in vain,
If I know wrong perpetrated, that I never will uphold,
If I know it must be righted—even though through death I go,
If I know to me 'tis given, to consider all things good,
If I know that any labour gives me ample livelihood,
If I know it is an honour to produce, to work, create,
If I know I owe my duty to myself, to love, not hate,
Then I shall gain satisfaction, then in peace on earth I'll dwell.
Then I'll hear the sweetest music, although but the ringing of a bell.

Then this world will grow sublimer, as I more closely to it draw.
Then I shall enjoy the pleasures that in dreams my mind foresaw.
Then with eyes of open candour, even into suns I'll look,
Then the universe before me shall be open like a book.
Then no sorrow, no more trials, nor temptations I'll endure,
For the Old will all be vanished,
Heaven and Earth be always New.

TWELFTH LECTURE.

SALUTATION.

Salutation and Greeting to All.

IN this reading, we shall take up our exercises first and then consider points that may seem of interest. Seat yourself on the floor as in the eighth exercise. Now, without any effort or change of the position of your limbs, kneel forward, and then again take your seat on the floor and as soon as you can master that, get on your knees. Cross your arms behind you, so that you can place your hands under the armpits ; that will protect your spinal column and give you firmness in accomplishing results from these exercises. While inhaling, change your position from kneeling erect to sitting upon your heels. And now retain the breath while you bend your body as far backward as possible, head touching the floor (see cut, page 206) ; now bend the body forward, the chin touching the floor in front of you ; now rise to your first position while exhaling. You can repeat this as often as you think advisable. It will set the vertebræ of your spinal column more normally. And if you have any dislocations of the spine, to one side or the other, in bending, simply throw more weight of the upper body to the side you notice the irregularity of the spinal column.

Now take a kneeling attitude ; place both hands upon the floor and throw out your limbs behind you so that your body rests upon toes and hands, all the trunk of the body being suspended (see cut, page 207). Raise your head a trifle as you inhale and

then retaining breath, touch the floor with your chin or tip of nose and exhale as you get back into position, taking care that the trunk of the body does not touch the floor ; its weight must be upheld by the breath. Do this as often as you see fit. Yet always remember that you must not force yourself to do it, as it is liable to tire you, if not done by the power of will.

Now jump into position, kangaroo-like, putting fists down upon the floor beside your body, yet sitting, as it were, with body erect (see cut, page 208). Take a full breath and jump high into the air, yet retaining position. Jump high and do so three times in succession, always coming down on the floor into original position. Then rise and take a rest of shorter breathings and placing hands to small of back, kick yourself alternately right and left, always touching the coccyx or thighs (see cut, page 209). Do this several times and if you feel like walking the floor and kicking yourself, it will do you good. You will find that as you try to do the kicking easily, you will always strike the desired part, while, if you use effort, thus tensing the muscles, you will never reach the desired spot and it will tire you besides. It will teach you this great lesson in life, keep cool, and take things easy and all will come your own way. You will begin to feel that it would have been better for you had you learned to kick yourself before, yet it is better late than never.

Through with this, you inhale and raise your left limb as high as you can ; lower it again, kick behind, and let it down on the floor. Do the same with the other limb. Again, when you inhale, raise your limb, take hold of it with both hands, raise it higher and higher to your body, holding the breath ; in letting down the limb, exhale, standing firmly upon one leg at a time (see cut, page 210). In case your organs are lowered, which they are in most cases, and for which reason there is so much trouble, you will, through all these movements, strengthen the muscles and replace them in their original positions. It is because of the displacement of stomach, liver, kidneys and organs of a more delicate nature that you suffer. Mind will stimulate that condition if desired, but is powerless to reach the cause for a permanent

cure, as it lacks the agency of electrism in transferring its force to these organs. You have learned to understand that electrism is the manifesting agent of physical manifestation, through which the mind, transfusing its influences, controls all the functions, or the mechanism of the body. It makes this arm of mine move by virtue of its ever-activity, but if that arm is paralysed, mind will not move it. I have not the will to do so. Why? I am lacking the generation of electric currents to that part of the body.

Those portions of the body, whose ganglia are still expanding and contracting, will respond to the bidding of the mind, others cannot, although the will may try to follow the biddings of the spirit-mind. Is mind powerless? No, it has the power to do, but as that particular field cannot respond to its bidding because of its senseless condition, it must use its power over other parts ready to respond to its action. Let electrism form in those parts described and they will respond to the thought. The blood is still circulating through the parts paralysed, it still keeps the flesh warm. Everything has the appearance of a perfect limb, and yet it is motionless. Will the addition of blood produce action? No. What must I do? Breathe such breath, in such attitude, as will vitalise those particular ganglia to generating and gradually, according to the degree of generation, that limb will respond to the soul's bidding, because of its resuming harmonious conditions with nature in full. The reasons for paralysed conditions are many. We cannot enumerate them in these studies.

We are now here to help people quickly over and beyond such undesirable, deplorable conditions, and they must learn how to remedy them quickly. We say quickly, as there is no time for theorising. Time is so short and life is precious, otherwise it is not worth living. And if the control over the body is gone, if we are not aware of the source whence to draw vitality

and strength to give life to these dead bones of Isaiah's cemetery, then let us get out of the way and not stand in the way of others as a miserable example, frightening to death the unwarned, those unaware. Let us keep away and get out quickly, before we contaminate the air with our foulness. Let us throw away this carcass, for it is no longer any good, but an object of pity, full of sores, of pain, and it is only a drawback to those who have to pass your way. But if you desire to live, then get out of that condition. Why are you standing brooding over it ? Be up and doing ! Get those limbs into motion ! Breathe, even if it does hurt you because of disuse of your respiratory wings. Breathe a little, then more and more, and do something. Saw wood, chop wood, do it for those who are too busy otherwise. Get up and out and do not think because you possess a few pounds, that work does not become you. If you have too much time to spare, pick up those tramps on the street, give them a wash, mend their clothes for them and send them out into the world with some good noble thought. Go into the back yards of those who have not learned to clean them up. Show them how to do it by doing it for them and set them a good example.

Go to that home of poverty-stricken parents where mother is sick and children neglected. They are sick because of ignorance. Don't go to only tell them there is no sickness, no sin, as that will harden their hearts against you, and it will be a detriment to them. Clean up their home. Fix them a good bowl of soup ; see to it that they have clean linen and the children are sent to school. You will find that after speaking a few encouraging words, you will awaken in those poor creatures, for the first time, symptoms of life. They will learn how to live. It is all very nice for you to belong to half a dozen clubs and go to tea-parties and talk it all over, year in and year out, as to the ways and means for relieving sufferings and so forth, and pay your dues and assessments, with a little gift now and then to the poor. But it won't

do. This only encourages crime and sets the hearts of the needy against you. They feel you only do it out of pride; that you do it out of mere sympathy. But if you were asked by them to take home a pair of trousers with you to mend, you would be indignant and would say: "What do you take me for?" There you would show just what you are and what you are doing it for. And you can rest assured that all you do in that way of philanthropy is only a detriment to those in need and to your own self and to society.

Just give it a little thought and don't get excited and jump at conclusions. Sit down and reason for yourself, and you will soon get out of your delusion. Get to work yourself, we say, and then you will reap results. Keep active at all times. Have plenty of change, physically, mentally and otherwise. You know how you feel when you are out of change—we mean short of money. Well, just so you feel when your body has not sufficient small change. It is the small change that does the business; it is the small changes you are making physically that assure a good condition of the body.

Speaking about suggestion, it is not denied that upon negative conditions it has great influence. But we hold that a negative condition is detrimental to the individual and to society, that negativeness and positiveness must be polarised to make us perfect beings, for whenever a one-sided condition is present, there can be no perfection. It is thus possible to constantly grope in darkness as long as we are under the influence of continual suggestion. We are then drifting about all the time. It is a stimulant that keeps us from seeing ourselves in our true light and when we once fall into such a state of delusion, we drift farther and farther into it, until we recognise it to be a power that in reality has no existence other than our imagination and fancy. So, it is possible to delude ourselves even into the condition of having or possessing power over others when in reality we have none. We even go so far as to impose upon others, determined

to have them accept our theories that we are trying to demonstrate and do not even shrink from using means of a delusive character to prove our assertions as true.

What a state of imagination! Of course, it is all for the sake of saving one's funeral expenses, for everybody and everything wants to live, yet we are not willing to create what is necessary for our subsistence, and ways and means are schemed out for helping one to get the necessary wherewithal to gain a livelihood.

We do not blame anyone and would not find fault with them, except for the benefit of those who are getting out of illusion into light, for the benefit of those who have begun to see deception, for the benefit of those who are tired of such theories without foundation, yet who still have certain doubts because depending upon one sense or another, thinking they have witnessed phenomena they cannot yet account for. We shall just mention a few things that will make you feel that the exercises given in this lesson are timely, indeed, and that you can go about kicking yourself all over. Don't kick anyone else. You have no right to do that. Many of those who have led you into conditions by deceiving you ofttimes, do not know it themselves. They are not demonstrators themselves. They have studied those wonderful sciences and witnessed demonstrations and now simply make repetitions of the same. We will just mention hypnotism, for instance, among other phases belonging to the same category of suggestion and deception.

You have all witnessed a hypnotic performance or circus. Same thing. Spirit circuses, of course, belong to the same category. We will say, you have yourself been called upon the stage to act on the committee, or to be a subject. You may not believe in hypnotism. You may be a sceptic as they call it. Yet, when you come off the stage, you are convinced that there is something in it. You know that a demonstrator has to always bring his own subjects with him—that is perfectly proper, it is all made very plausible by him. You can see the reason for that, so it needs no further explanation. You are told to stand up, we will say, and to look steadily at an

electric light lamp, or at any other object, for that matter. The performer tells you, he is going to make you fall backwards into his arms. He comes from behind you, after you have gazed at the given spot for some time, and after he has adjusted his waistcoat a little, a weakness that all performers of this class have, he comes in front of you, and giving you a slow pass over your face—a whiff—and you drop into his arms, of course, immediately rising again. Marvellous, wonderful! Everybody with mouths wide open witnesses it; you are dazed; you go off the stage and wonder what has happened. You are convinced.

You have been given a disc to look at, perhaps, and after gazing at it steadily, as you are anxious to get at the truth of the thing, you notice the demonstrator approaching the subjects and giving them passes. You notice whenever he comes to you, you get that dazed feeling, just for a moment. Yet you won't be influenced by it, and, at last, he has to send you off the stage. "You will have to have a few more sittings," you are told. Of course, his regular, old-time subjects are so sensitive that they respond to the passes at once. Do not laugh, please. This is a serious thing. It is the wonder of the age and the research societies and scientists are going daffy on it, so it must be all right.

Have you ever noticed that the demonstrator goes off the stage occasionally? Have you ever noticed that he has that peculiar habit of adjusting his waistcoat frequently? Does that waistcoat inconvenience him, does it not fit him? Have you ever noticed that after his hands have taken hold of his waistcoat and pulled it down, as if to adjust it, that he felt stronger to advance to his subjects and give them passes? Do you think that in France and in hospitals in other countries, where so much fuss is made about suggestion and hypnotism as an agent in operations, where the patient is to be put under influences, that "suggestion" is used? You are not allowed to be present when the operator puts a patient under the influence; only he and his assistants are present. To make believe that the patient is not going to be put under anæsthetics, as this is widely dreaded, they give him passes. After they have given him the important stare, they love to poke their fingers into the patient's face. Could you but see it! You could not help but burst out into laughter and roar because of such ridiculousness. While the patient is looking at the operator and his mind is centred upon his fooleries, the assistant is not

idle and in a few moments, the patient no longer knows what has happened. Has he been hypnotised? Is he asleep? Certainly, but by what power?

Well, my dear student, can't you guess? Must things be knocked into you with a fence-post, and can't you think, unless a stuffed club is swung over your cranium? Why do you suppose they are so anxious to get close enough to you to give you that—whiff? There lies the secret! Now you have it. Yet, is there no such thing as being put under an influence by suggestion? Certainly. But it is not the power of suggestion of an operator. It is the suggestion of your own self. It is self-suggestion. If you would not make a suggestion of your own, if you did not give it the stamina for further vibrations, if you would get your mind to control your physical functions by your will, never could an operator put you to sleep. He has no more power than a fence-post upon which you may concentrate your mind for the purpose of getting under the influence of sleep. Yet the fence-post did not do it; you selected it as an object of concentration to steady your eye upon. Fear, and suggestion of fear, is the incentive of all hypnotic suggestion. Seeing a person drop down from a building, it takes your own breath momentarily. You cannot take another step, your feet are as fastened to the ground, you lose control over yourself momentarily. You are horrorstruck. There are hundreds of degrees of fear and hundreds of ways to induce conditions of phenomenal suggestions. But it interests us no longer. It has lost its charm and the moment we throw the searchlight of truth upon it we are reminded of the object that scared a whole village into frenzy, for the villagers thought there was a bear lying in the street, because a drunkard on his way home had run against it and it had given an awful groan, but as soon as they came up to it, with their lights turned upon it, it was found to be but a bass-drum, which some tipsy musician had dropped in his uncertain condition on his way homeward.

People love to make a fuss over things and discuss and debate them and even get excited and quarrelsome over something they know nothing about. In fact, after investigating the whole affair, it will be found that there is generally nothing to it, and that there is not anything at all in the reports made about it by those engaged in the controversy, nothing worthy of credit, but that an entirely different incentive was the cause of the excitement. It

is like the town that got into a riot and caused much bloodshed, which necessitated the calling out of the militia to quell the trouble. After investigations had been made as to the cause, the testimonies being very conflicting, no one really knew the start of it. It took some time to trace the trouble from one to the other engaged in the uproar, until finally, all being sifted down, it was discovered that a huntsman, calling at the co-operative town-store, had asked for honey. The jovial shopkeeper had to get upon the counter to reach for the jar. In his reach, he tipped the jar a trifle, and a drop of honey fell to the floor. A fly immediately lit on it and the cat, in her hurry for prey, made a jump for the fly while the huntsman's dog watched intently with pleasure. Seeing the cat jump on the innocent fly, it raised his canine nature and jealousy, and with one bound he got the cat by the collar. The huntsman called the dog, but the dog would not listen. The shopkeeper got into a frenzy over the dog's daring to touch his favourite cat. So, with one bound over the counter, he went for the dog, which he kicked. This caused the blood of the huntsman to rise and he got hold of the storekeeper and soon they were in a fight. People outdoors who saw what was going on inside, sided with the huntsman, others with the storekeeper and they all got into a fight. Everything that had legs ran to the scene of excitement and consequently got entangled in the trouble and, lo, before an hour had passed, the whole town was in an uproar, all on account of—a drop of honey.

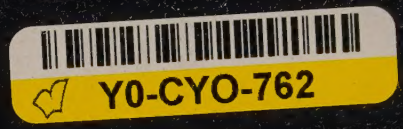
But now we have come to a point where the believers in hypnotism will make an awful noise. After they have given you all the tests possible and you have given them all the benefit of the doubt, they will give you a test that will make you think. They have one phenomenon still left in their favour and here is where they will play trumps. Here they will see the masses wonder at them with astounded and confounded senses. The operator will place a subject upon the backs of two chairs. He will cause his body to become rigid in the twinkling of an eye, as it were. The passes seem to work this wonderful, magical transformation. A huge rock will be placed upon the chest of the victim. A sledgehammer passed around for examination. Someone is called upon to swing the sledgehammer on the rock resting upon his chest and the rock will become shattered into pieces, perhaps a thousand pieces. We are not particular about stretching this great pheno-

menon. It is the cataleptic state. In this state only is it possible to accomplish this marvellous feat. This is the world-renowned cataleptic state, which puzzles many a mind. Do you still doubt the power of hypnotism, the power of the operator over the subject's mind? Your doubts are removed, you are now convinced that there is something in this power of suggestion, which you cannot fathom. Maybe it is the devil's work, some will say, for it is acknowledged by religionists that the devil has the power to do wonderful things, even things that will delude the saints, if possible. But fear not, thou little flock. Fear not!

Let us go a step farther! Let us examine the case. To make it easy, very easy, just put yourself on the two chairs. Make your body rigid, by stretching it out well. Breathe fully, close your eyes if you like and either take hold of your trousers' legs, or cross your hands over your chest, still keeping rigid. Have someone sit down on you, more than one, if you like. Then let them go through the experiment and you sit down on them in turn, and you will then know that it is an easy thing to sit down on a subject in the cataleptic state. It will dawn upon you that it is all in the breathing. When you hold the breath, you can carry the weight and not feel it.

We use and have used the identical position now known as the cataleptic state, as an exercise to control the muscles of the body and gain strength of the spinal column. It will be well to go through this exercise in the morning, after rising from bed, for a few minutes. Another good and useful exercise that will set the unwearying to marvelling and attributing the phenomenon to some unknown power, is to first stretch out upon the floor; make the limbs perfectly rigid while inhaling fully, and then retaining breath have another party take hold of you at the thighs and set you up upon your feet. You will find it an easy matter to raise one another and exercise motions and movements superior to anything in gymnastics and physical culture.

Now take a broom. Put your hand around it with thumb down and elbow turning to the front with the end of the stick down and the whisk up. Take a firm position. Then holding the breath, have two or three persons, for that matter, do their utmost to push the handle through your hand, by pressing their weight on it steadily and they will not be able to push the stick through your hand.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